

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 17 AND 19 BIBLE HOUSE, }
April, 1870.

Domestic Missions OF THE Protestant Episcopal Church.

DECEMBER, 1870.

THE ANNUAL MEETING OF *THE BOARD OF MISSIONS.*

THE Board of Missions of the Protestant Episcopal Church commenced its Thirty-fifth Annual Meeting, in New York City, on Sunday evening, October 23d, and closed its sessions on the Wednesday evening following, thus giving three full days to the study of the Church's great missionary work. Eighteen Bishops and a large number of the Clergy and Laity were present.

Both in numbers and interest, this Council was one of deep significance. It formed a large and encouraging advance upon the gatherings of previous years. It indicated that the Church comprehends the issues at stake, and is rising in her strength, determined to prove equal to the demands of an age invested with such ecclesiastical importance and moral grandeur.

The action filled the hearts of earnest workers with fresh hope; at the same time affording many unobtrusive and yet genuine indications that there is a growing desire on the part of catholic-minded men of all shades of opinion for a more complete union in the great missionary work of the Church.

In looking around upon the assembly, one could not fail to be impressed. All hearts were moved by a superior courage, and stirred by strong religious feeling. It was clear that the Board would not be satisfied with small achievements. It had not come together to waste the time over dry statistics. It is true that the Committees reported large debts, and yet this circumstance had no appreciable weight, but, rather, seemed a source of inspiration and strength. Refusing to be cast down by the shortcomings of the past, the members demanded to be led forward to view the *possibilities of the future*. Repudiating the feeble spirit of former days, they inclined to see in every dollar of debt an exhortation to rise without delay to higher levels of missionary thought and to more aggressive action. It was therefore unanimously resolved to move on to this advanced ground.

As a matter of course, the debates were not merely lively and interesting, but were marked by great fervor and real depth of thought. Venerable clergy, who have always attentively observed the course of the Church, testify that they have seen nothing like it during a period of forty years. Nothing was said for sensation. All spoke from conviction and from a sense of obligation. The members of the Board very generally shared in a great clearness of apprehension, and earnestly desired to reach the logical end. Therefore, avoiding sounding words and glittering generalities, the speakers addressed themselves to fundamental principles with thoroughness and skill, arguing with that logical consistency which, in such an assembly, cannot fail to shape unanimous conclusions, and make men "to be of one mind in an house."

And the rich seed-thought, scattered without stint by the broad debate, fell upon good ground, and, springing up, at once bore fruit. The earnest conceptions (illustrating a remark of one of the Secretaries, that the mental precedes and creates the material,) became incarnate in action. The suggested measure at once took the form of operative resolution.

And the action on this occasion was neither narrow nor partial. It embraced, not one department, but *all*. The entire proceedings were marked by great comprehensiveness. It was this, indeed, that gave to the flaming, irrepressible zeal its value and crown. Nothing essential was overlooked; but there was an eager desire to hear from all parts of our great field, both at home and abroad. The red man and the black shared with the white man the impartial attention of the house. The Indian, the Freedman, and the Chinese, were recognized as partakers in the common inheritance of the sons of God. The centre of interest was found everywhere, and its circumference nowhere. A unity of aim was cordially recognized, and the friends of Africa saw in the prosecution of missions among the savannahs of the South the progress of a work that would at last tell with beneficent effect upon foreign shores.

The cry, therefore, was for more men and more money; increased appropriations for every branch of the work, and an unfailing support to those publications designed by the Secretaries and Committees to advance the missionary education of the people; all of which was combined with expressions of the generous confidence reposed in those upon whom the immediate responsibility of the work is laid, expressions, too, that cannot fail to touch the feelings of the heart, and encourage them ever to deserve the confidence that has been so freely bestowed.

But here we cannot end, as we must not fail to observe that the policy that permeated the various discussions aimed at the gathering up and employment of *all* proper agencies in carrying on the work of missions; and especially those, until recently, too much neglected by our branch of the Church. We refer to the services of women and children.

To insure the full missionary education of the latter, who constitute the future hope of the Church, and upon whom we must rely to carry on the work in the next generation with a spirit, liberality and enterprise commensurate with the lofty demands of the age, an able committee was devised, who cannot fail to report at the next annual meeting some wise and beneficent plan for the accomplishment of this all-important end.

Then there was the glowing debate on the subject of the services of woman, recognizing her importance, and extolling her acts of faith and self-sacrifice in the past. Very properly did it end in an unalterable determination, on the part of the Board, to invite the coöperation of female activity, and effect its complete organization as an auxiliary to missionary work.

This is a point upon which we have, perhaps, too long hesitated; but doubt and

indecision have now passed away, and, beyond all question, in due time the full missionary character of woman will be recognized in the Church. Then she will stand, in a yet higher sense, the natural associate of man, and be allowed, nay, urged, to supplement his incomplete work by those higher and tenderer ministries of which noble Christian women only are capable.

We will, however, no longer detain the reader from the Report, and will only add that this meeting formed a splendid testimony to the growing attachment of our people to the great evangelical enterprise of Christian Missions, which seeks to save, not North America alone, but the whole world for CHRIST.

The value and importance of this last grand gathering cannot be exaggerated. Its proceedings will tell powerfully upon the Church in all coming times. Let us pray, therefore, that the fire kindled anew here in the heart of New York may not die out, but continue to spread until the same glad flame lights up the altar in every temple place in the land.

REPORT OF THE PROCEEDINGS OF THE BOARD OF MISSIONS.

Sunday Evening, October 23d.

SERMON BY THE REV. C. H. HALL, D.D.

"Lo, I am with you alway, even unto the end of the world. Amen."—*St. Matt.* xxviii., 20.

THE first readers of this book rose from its perusal with this utterance ringing in their ears like a divine song. CHRIST tells us that He is always with us.

He is reproduced to our faith, not as a glorious Being content to be worshipped in His majesty on high; but He is with us in our daily life; He is with us in His poor brethren; and when He comes gain He will say of what is done for them, "Ye did it unto Me."

CHRIST is not to be conceived of as dwelling in the body in a single spot on earth. Such a presence, though we ascribe to it all visible beauties and all holiness, could not now be desired as compared with His constant spiritual presence. If CHRIST dwelt in any single city, Christianity would become like Mahometanism, and the whole end of our piety would be changed. Our Mecca would be Jerusalem; our whole social life would be disturbed to its foundations, and we should find among ourselves all the evils now prevailing in the Russian Church. Crusades and pilgrimages would be thronging the roads, and civilization would be set back a thousand years. It was expedient that CHRIST should go away.

St. Paul tells us the same thing. The spirit of CHRIST in him was omnipotent, and in us it is the power by which we may accomplish all things.

CHRIST spoke in parables which those who heard Him could not understand. Up to the time of His death He gave but imperfect teaching. He Himself contrasted it with that which should come after: "The time cometh when I shall no more speak to you in parables—when the Comforter shall come He will teach you all things." When He ascended on high He gave the promise: "Lo, I am with you alway, even unto the end of the world."

The spiritual eye sees CHRIST present now in His Church in the world. Every man's mission is from this living CHRIST; not from Him as for three years teaching and speaking in Judea as never man spake; but as with us now. Our formal commission may date back to CHRIST's life on earth, but that man fails, and that Church fails which does not recognize his commission from a living CHRIST. He once lived to give sight to the blind, and health to the sick, to restore Lazarus to life and to die on the Cross; but He lives now through the medical skill that He imparts to aid the blind and the sick, and through His Cross to save us from eternal death.

The life of the Church lies in recognizing the mystical presence of CHRIST JESUS.

The life of the Church is not in the visible machinery of charity; it is hid with CHRIST in GOD. She lives only as she reveals the CHRIST as the bread sent down from Heaven for the life of the soul. There are certain things surpassing any one person's idea, which can only be done by the Church.

We send a young man to West Point; nothing is spared in the effort to train him and fit him to lead our soldiers in war; but this is done not for his own sake, but for the safety of us all. To him his country is personified; she waves the flag of stars before him, and goes with him to the battle-field, and his life and his death are easy, because he lives and dies for her. What in this case is fancy is to the Christian truth.

That which lifts a man out of selfishness is CHRIST present as a fact; the love of CHRIST as a perpetual life force. "Lo, I am with you alway, even unto the end of the world. Amen."

There are two processes always going on in the Church: the individual and the Catholic. In the individual, the thought of CHRIST dying for us is seized by the heart's affections, and grows until it takes in all that is in man, and until CHRIST is formed in him the hope of glory. This engrosses all that is in him. This individual piety reaches every individual soul, and leads it to do what CHRIST would have it do. Second. The Catholic process, moulding the Church into what CHRIST would have her to be. This is what St. Paul meant in calling her the Bride. CHRIST is in her. The law of her being is the same as that of the individual, and she must represent Him to all the world. St. Paul's knowledge of the unsearchable riches of CHRIST was his Missionary inspiration. To make men see the mystery of CHRIST, was and is the organic law of the Church. From this proceed her one Faith and one Baptism.

"Lo, I am with you alway," was not said to the individual John, James, or Peter, but to the blessed company of the faithful. Each member of the Church is under one law, part of one body; and each reacts upon the others. This, then, is the law of the only life of faith which we know: this is the law of Missions; not one and another individual working alone, but all as parts of one whole. Paul did not baptize; he always traveled with one who baptized. In his very commission, St. Peter was told to baptize; but the one born out of due time was not. A man seems to become more of a Missionary the farther he goes from home. If he goes to preach CHRIST in the next village, we do not think of him as a Missionary at all; if he goes to the West, he rises higher; but if he crosses the sea, then he seems to fulfil the Missionary idea. But what is really the difference? What is the difference in his teaching? In all these cases, his work is the same—to carry to souls the knowledge of CHRIST; only here we teach multitudes, while in foreign lands the Missionary preaches to individuals. There is but one law for the natural birth of children in all lands, and there is but one law of spiritual birth. We only spoke a half truth when we said that the world is the field; all men are Missionaries; every Christian must feel it his duty to show forth CHRIST.

St. Paul tells us that we are all members one of another. Each man should follow the same rule: to preach, to minister, to give as he believes that CHRIST would do in his place. Every believer becomes a Missionary in so far as he believes in CHRIST and brings into subjection all his powers to the service of CHRIST. The minute coral insects raise walls that have power to withstand the roaring waves of the sea and to bear fair fields upon their surface. We do our little work, and God moulds it into perfect beauty. There are two words in common use among us which have become party watch-words. We find the very reports of Secretaries and Missionaries incline to one side or the other. One expresses the desire for individual salvation. This is a right motive, but it may darken the mercy of the God who gave it, unless the Church's law come into action and absorb the individual, and show the soul that, in its saving, flashes the love of Him who redeemed it. Methodists and

Jesuits have done a noble work, but with this evident defect: they have not power to retain the souls that they have stirred, and which become like cold, blackened earth, desolated by a passing flame, unless a higher principle is presented. We must not only do one thing that CHRIST said, but all that He has revealed, and, Lo, He is with us alway.

The other extreme is the tendency to make the Church everything. The Church sends out the Missionary, but she sends him to tell of her Master. The success of this motive by itself may be measured by its working. We are told that if we send out Bishops and all proper machinery, we shall have all that we need; but history shows that this is not true. The first nations were converted without Missionary societies. The advocates of the other side will point you to Paul, the first great Missionary. He went without depending on machinery. That very withstanding of St. Peter of which we read, was the opposition of these two ideas. Each of these men represented one of these two parties.

We certainly can fancy the most perfect machinery sometimes failing, that we may hear GOD saying: Not by might or power, but by My SPIRIT.

The two principles should work together; the individual faith subjected to the Church—the law of the Church supporting the individual faith.

I believe that there is a great field open for some who are called to go out on Missionary work, in neglect of home machinery. Let them go alone, or two and two, to be forgotten until they come back for a Bishop to confirm those whom they have gathered in.

I honor this machinery; it is a great power in the land; but He does not need it who owns the cattle upon a thousand hills. Men should be content to cast it aside and go freely where CHRIST sends them.

Our tendency as a Church is to cramp individual zeal.

We train and drill our men to keep step with our school; perhaps we have drilled them too much. Much of the want of power in our leaders comes from their trying to keep us to a doctrine of CHRIST and not to CHRIST Himself, or on the other hand to depend upon machinery. We are sincere in our measure in the Church, and we meet with small successes. We shall find greater when men go out with CHRIST, as St. Paul did, sustained only by a Home Committee of Angels.

You may send your Agents to my parish whenever you wish to do so; they may beg or scold if they like. My people will give to you just so far as they believe in you. You may let your expenditures run ahead of your receipts, and call upon the Church to make up the deficiency, but you will only be successful so far as you hold to CHRIST present with you. We think not of CHRIST, but of doctrines about Him. When we preach Him we shall have power, and I am glad to feel that no one knows this power better than the Agents of this Board. We give to that man who shows us the King in His beauty. Every organized party in the Church is a latent schism. One race, the Red Man, CHRIST is now using to bring us together, and the two parts of the body are called upon to unite in taking care of him. May he drive us together to the throne of God. It is the duty of the Church to reveal CHRIST to us, not herself. What I suppose a really pious, though mistaken, Pope might feel in looking out upon a visibly united Church, we aspire to when in a vision we behold CHRIST working in and through all His members; each individual doing his part, and CHRIST working in all. The Church is the same now as when St. Paul started out to preach CHRIST and His Cross. Let us bring home to ourselves our commission to preach this Gospel: "Lo I am with you alway even unto the end of the world. Amen."

DR. TWING.—He was dead, and is alive again. He is a living CHRIST, able to

guide, comfort, strengthen, and save us, because He was a dead CHRIST. Is He with us? Are we conscious of His presence? If so, there is no need of any pleading here to-night for money. The treasures are empty—worse than empty. Earnest pleading will be needed somewhere; but I do not propose to do it to-night. Let us be conscious that CHRIST is with us, and we will need no pleading for money. "Let your light so shine," etc.

The offerings were then received, and amounted to nearly \$300.

MONDAY MORNING.

AT THE CHURCH OF THE HOLY SAVIOUR.

BISHOP POTTER—(*after the Gospel*).—I desire to say a few words at this period. You are assembled to consult together for the interests of the Church of God, and very properly will desire to partake of that food which, while it refreshes our souls, unites us all as one in CHRIST JESUS. I will not detain you from that by any lengthened discourse. You feel, no doubt, that what you need is to go down on your knees and receive the unspeakable gift of the HOLY GHOST. Coming, as many of you do, from distant parts of the land, to meet together to devise plans for the spreading of the glorious Gospel of CHRIST, I, as Bishop of this Diocese, bid you an affectionate welcome.

GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, be with us all, and aid us in our efforts for the building of His Kingdom; and may the GOD of all grace, after you have suffered a while, make you perfect.

To Him be glory, and dominion for ever. Amen.

BUSINESS SESSION.

(*Immediately after Holy Communion.*)

BISHOP WHITEHOUSE presiding.

After the calling of the roll, the Rev. W. A. Watson, D.D., was re-elected Secretary of the Board.

DR. TWING then said that the Churchmen of New York had provided most bountiful hospitality for all the members of the Board. Last year some good men could not conscientiously partake of the lunch supplied by the Committees, because it was to be paid for by the funds of the Board. He hoped that this year members would eat to their satisfaction, such things as were set before them, asking no questions, as the Apostle has it.

Whereupon the Board took a recess for lunch.

MONDAY AFTERNOON.

Bishop WHITEHOUSE presiding.

The Reports of the three Committees of the Board, and of the Missionary Bishops of Oregon and Washington Territory, and of Nevada, and Arizona, were read and referred to special committees. Judge Huntington suggested that the Domestic Committee make enquiry respecting the titles to property of the Church in the Missionary Jurisdictions. Titles to property conveyed to Bishops and their successors in office are void after the decease of the Bishops to whom the original conveyance is made, unless the law of the States or Territories in which the property is situated make special provision for such cases.

MONDAY EVENING.

PUBLIC MISSIONARY MEETING AT ST. THOMAS' CHURCH.

Bishop Whitehouse called upon the Bishop of Easton to speak, in the place of the Rev. Hugh Miller Thompson, D.D., who was providentially detained from the meeting.

BISHOP LAY.—Being thus called upon, to address you, Fathers and Brethren, it is but natural to look around for something which may kindle a spark of sympathy. Yesterday, in my own Diocese, I spoke to a congregation of some twenty-five people, in an office encumbered with furniture; to night I meet you in this noble temple, built with so much liberality and skill, and the theme which occurs to me is munificence, as a duty and privilege, in the service of God. I cannot stand here in the midst of this stately church, without thanking God for the evidence which I see all around me, that it is not Christians in the dark ages alone who have planned glorious things for the worship of God. If we have within us a spirit of munificence and beauty these things will ripple out in visible works. We hear many things over and over again in these Missionary meetings. We hear of little drops of water making the mighty ocean, and we are told of the many great results springing from little things. This is all very true; but, on the other hand, we hear that our Church is made up of those who have much wealth; therefore I depart from the common track, and speak to you to night of munificence, of large offerings. There is work for every one; all must stand fast and quit themselves like men; but some, having special gifts, should do deeds of special daring. You remember how Lazarus was at the feast with our LORD, while Martha served and Mary sat at her SAVIOUR'S feet. There are those in our day who have been dead and laid in the grave of sin; others whose place it is to serve like Martha; while those on whom God has bestowed higher gifts of brain, poetry, song, may pour rich ointment on the feet of CHRIST. There are the rich, who cannot give the widow's mite; but they may be like Joanna the wife of Chuza, Herod's Steward, who ministered to our LORD. What a privilege it must have been to Nicodemus and to Joseph of Arimathea, to bring the richest spices, to embalm the body torn on the Cross for their sins. We need to recognize the great truths that are committed to us, to come up to the full measure of our duty to the West, to the lands beyond the sea, and to the heathen all around us. Each man must use all the great gifts entrusted to him; genius, wealth, all our powers, must be munificently expended in this work.

What is munificence? I think that one meaning of it is that a man do some one great thing. In a congregation, how it stirs our enthusiasm to see one man look upon his ability to do some particular work as a special privilege that he does not wish to share with others. What a thing it is for a man to have a great idea dawn on his mind—say it is to establish a Cathedral in the midst of Mormonism, or to establish a hospital, or to support a Missionary Bishop; this idea becomes engrafted in the man until mind and heart and brain are filled with it. What a great thing it must be, when he comes to die, to have carried out such an idea against all opposition.

Munificence is the forming and working out of some one great idea; some have one idea and plan for the work which they see to be done. Why not carry out this idea? Have we not need to encourage a man when he has a thought for the good of CHRIST and the Church, to work it out? Once when I was talking with a man, and devising some plan for helping the widows and orphans of deceased Clergymen, another, a business man, who was listening to us said: "all such plans as these are but the laity's palliatives for not taking care of the Clergy while they are living. There should be no need of such things, and the fault is with you of the Clergy, you do not keep before us the truth that it is the highest privilege to do something lasting and permanent for the service of God."

The poorest of us can be munificent. How much the poor Clergy do! Let us urge upon the people that great things may be done if they will do them. Glorious harvests are waiting to be gathered into the Church. Let us stir up our people to see the great work before them, and to be truly munificent, and then we shall carry on the Apostolic Church of God to the ages to come.

BISHOP NEELY—The special theme proposed to the Rev. gentleman who has disappointed us to-night, was the laying of foundations. I regret that he is not here to speak on this theme, it is a grand subject. Is not this the work, the whole work, that the Board of Missions is trying to do?

If the Brother whom we expected were here, he would doubtless have spoken of this in its philosophical aspect, and applied it to the demands of the growing West. The Rev. Dr. who assigned this place to me to-night, said to me that I need not speak upon that theme, but asked me to tell you about my own work. This may seem like departing from the appointed theme as far as the East is from the West; but it would not seem so if the work in Maine were rightly understood. In an article signed "Veritas," which recently appeared in one of our Church papers, the writer seems to think that the Mission funds are unfairly divided. The idea is that Maine sends Minnesota her worst elements. Maine should therefore send to Minnesota money to pay for missionaries for her own people. True we send these lumbermen to Minnesota, but the Bishop of Minnesota himself says: "Purify the stream at its source." The idea generally prevailing is that Maine formerly received such missionary aid as is now sent to the West; that the population of Maine is crystalized, and the work can not be done there now. My Brethren, it can be done now! and it has not been done in the past! The missionary work in Maine dates back only twenty years—since the beginning of the Western work. When the first Bishop of Maine went to his Diocese he found there only six congregations. When I undertook the work I found nineteen with an increasing population. The Church was so small, that if she had disappeared entirely from the State she would hardly have been missed. Can it be said that the foundations have already been laid? I think not.

At a late Anniversary of the landing of the first English colonists of New England, I said to the people, We have a right to Maine, for at the first Service ever held upon these shores the Prayer-Book was used.

The first Bishop of Maine had not the help that the Western Bishops now have. The Church did not stand behind and aid him; the money did not pour into his Diocese as it now pours into the West. This is the reason that the work has not been done. It is said that the work can not be done there as it can be done at the West. Why can it not be done? The people are there, the souls are there. Can the work be better done by waiting until they go to the West? Only two years ago a missionary was sent up into this same lumber region which is doing so much to populate Minnesota so undesirably. He has presented to me more than sixty candidates for Confirmation, nearly all of them the heads of families. In two years he has built two churches, and baptized nearly three hundred persons, a large proportion of them adults. The foundations laid there now will be permanent. I was led to turn my attention to this county, (which is as large as the whole State of Massachusetts,) by a Congregational Minister who wrote to me before I went to my Diocese. He said: "I know not what your means and methods are; but I am sure that only your Church can do the work to be done here." We are leavening this whole region with the Church. Bishop Whipple cannot say now, as two years ago he might, that no Churchmen come to him from Maine. We do give money to the Western missionaries; not what they ought to have, but somewhat in proportion to their needs, and we should remember also the work that is to be done in the far East. The BOARD OF MISSIONS, to do its work, actually needs more than the moderate amount that it has called for. The year before the last I received from this Board nine hundred dollars for my work; the next year this amount was doubled; but I need five thousand dollars. Brethren, give to the Board, that the Board may give to me. I had not thought to speak on this subject to-night, but I

trust some of you may be led to see reasons, from the consideration of this special case, to give largely to the Board which appeals to you to-night.

REV. E. N. POTTER, D.D.—It was my privilege late in the Autumn of 1869 to stand in the village Kaiserwörth, at the entrance of that noble hospital, the great work of Pastor Fliedner. There in the training-school among the orphan children, idiots, and the unfortunate, were hundreds of Christian women devoting themselves to the service of God. There Florence Nightingale was educated for her work, and there the noblest families of Prussia have sent their noblest daughters. I thought, is there work for all these women? They may be found, as you know, in all parts of the world, from the farthest East to our own land. To-day in the path of war these women minister medical aid to the wounded, and point the dying to Life eternal. In that little hamlet by the Rhine we see that there will be other work to be accomplished when the war is over. Widows and orphans will come in a returning wave to Kaiserwörth. The children will be taken care of, and the bereaved will find something to live for. Woman's work in the Church implies not only aid to the suffering and the fallen, but also training, and giving to otherwise useless lives, aim and purpose. I was instructed, before coming to this meeting, that my remarks should not tend only to what is called missionary work, but to the real mission work belonging to every man, woman and child. We are told that organized woman's work is Romanizing. Do you call yourself a Protestant? Then it is your duty to protest against error. Luther said: "I must take this course though all men oppose me." We must be Protestant against all error and prejudice. Are you Catholic, but still object, thinking this work unwomanly? If in this land we had had work wherein strong minds could have found a noble field for action, should we have had the distorted views of women's rights and position which are now presented to us? It is not enough for us to call ourselves Catholic, unless we are ready to receive the truth from every source; all that is right; every method and means for the salvation of man. If it be urged that this work tends to monasticism, this is an entire mistake. Joseph II. abolished the monastic orders from his domains, but accepted women engaged in charitable work. Napoleon I., in bringing order again to France, made it one of his first acts to re-instate organized woman's work. But you may say that public opinion is against this work. Then public opinion is wrong. Let us only do what is right, and public opinion will soon follow common sense. A Chinaman once said, when spoken to about the confinement of Chinese women to their houses, there was no law against their walking about. The deformed feet make the law against it, as public opinion makes our laws for women.

Let public opinion not only raise acclamations to Florence Nightingale, but let it recognize the same spirit in the humblest work of those who labor for CHRIST. But if something is to be said against this organized work, something may also be said in its favor. I visited recently a house where typhoid fever was raging; not only were the children ill, but the mother was stricken down. Whom could I leave to take care of them? Should I leave them to the care of a child of thirteen years, herself just recovering from the fever? There was no one else but a hired nurse, unless I knocked at the door of a Romish pastor, and asked him for a Sister of Charity. In the evening I stated the case at a meeting of my brethren, and almost every Clergyman rose and related a similar instance. It is a mistake to suppose that organized woman's work is in any way Romish. We find it in Protestant Germany, and in all parts of the world, even in our own country. There is a society of women in this city who have revolutionized India as men could never do. This is no question between Protestantism and Romanism. Further, it is a most Catholic work, in that all branches of the Church have used it; we alone are without it. It

is historic, primitive, and Scriptural. Deaconesses are mentioned in the New Testament.

How, then, can a Church be complete if it disregards such primitive precedents? These organizations give training, and who are fit to nurse the sick untrained? How can work be done efficiently without organization? Here where the land is full of organizations for all work, shall we be told that in the Church they have no power? Beloved, we may not dwell longer on this theme. Is not the day fast coming when every particle of influence, all power, shall be organized, linked in with the Church, that the power of heathenism may be met, and above the darkness the Cross may be seen in light and purity? In this body every member shall have its own office, under CHRIST the Head. Now in the midst of the disputes of thousands who are taking this side and that, without knowing the historic reasons for their choice, the time has come for practical woman to step in and do the work. While Scribe and Pharisee disputed, woman sat at our LORD's feet, and followed Him to His Cross. So now we appeal to her to demonstrate by the power of a Christian life the truth that is in us. In this building in which we meet, we see a beautiful union of old and new. We see it in these wonderful organs worked by steam, in these woods, tested and seasoned in distant lands, and brought here and harmonized by skilful hands to form this House of GOD. Let us hope, that when the projected tower shall be raised, and when the chimes shall ring out over the city, we may see a united Church, which, like this building, shall have all its parts fitly joined together for the service of GOD.

"Ring out the old, ring in the new,
 "Ring, happy bells, across the snow;
 "The year is going, let him go;
 "Ring out the false, ring in the true.
 "Ring in the valiant man and free,
 "The larger heart, the kindlier hand;
 "Ring out the darkness of the land,
 "Ring in the CHRIST that is to be."

TUESDAY MORNING.

BUSINESS SESSION AT THE CHAPEL OF THE HOLY SAVIOUR.

BISHOP WHITEHOUSE presiding.

After Prayers and the reading of the Minutes, the Reports of the Missionary Bishops of Montana, Idaho and Utah; of Colorado and Wyoming; of Nebraska and Dakota; of China and Japan; and of Africa; were read and referred to Special Committees. The Report of the Special Committee on the Report of the Domestic Committee, and also the Report on the Home Work among the Indians, were read. The following Resolution, being the first presented by the Committee on the Report of the Domestic Committee, was then considered :

Resolved, That the Bishops of our several Dioceses be respectfully asked to call the attention of their Clergy to the necessity of arousing the Parishes to a more generous support of our Domestic and Foreign Missions, and to use as their agents and instruments for the diffusion of information and the awakening of interest, the members of the Board of Missions in their respective Dioceses.

DR. HAIGHT—I would ask, as this Resolution was passed last year, and nothing came of it, whether it is quite consistent with the dignity of this Board to re-affirm it? Do you suppose that if all the members of the Board did what they could, your Committees would come year after year with these reports of debts? I do earnestly hope that some means may be devised by which the members of the Board may be made more useful. What do we gain by doubling the number of members? We have largely increased our numbers; but I do not know that we have ever been in a tighter place. We could spend ten times as much if we had it: and we would

have it if all the members of the Board would do what they could. The Bishops have not done what we asked. I do not blame them. They are bearing a tremendous weight already. I do not wonder that they do not call the members of the Board together in their Dioceses and set them to work. We have had for our Bishops some of the noblest men that ever lived; but scarcely one of them has taken up this work. Bishop Hobart and Bishop Brownell would not allow an Agent to come into New York and Connecticut to raise funds for the General Board. I have no pet idea to bring forward; but I do object to re-affirming this Resolution. I did think of proposing the referring of this subject to a Special Committee. This Board was enlarged with the object of increasing its power, but the increase of power has not been gained. We come together here, and it is very pleasant; but the results which we desire are not obtained.

BISHOP LITTLEJOHN—I beg leave to say, that while I recognize the great weight of the remarks of my excellent brother, who is always alive to the interests of the missionary work, and devotes his energies to them more, perhaps, than any Parish Clergyman among us, I do not agree with him in thinking that this Resolution is only a platitude. I remember the circumstances which prevented the discussion of this Resolution last year. It went on record almost silently, and therefore it has since been unnoticed; but it is an emphatic appeal to the leaders of the Church to take action as soon as possible. Besides, I have never attended such a Missionary meeting as this. Look at the large attendance and the interest manifested. The tide is rising, and this is the time for applying these irritants, with the hope of producing the desired result. Therefore it was deemed proper to present this Resolution again this year. The urgency of our needs is no less than it was last year; and, in my judgment, if the Board considers it not objectionable, they will do well to re-affirm this Resolution. If they do not, the discussion of the subject will, in itself, do good.

BISHOP KERFOOT—I would, with great respect to the brother sitting beside me, ask him if he has not often preached the same truths over and over again without being discouraged. I also do not think him right in saying that Bishops cannot plead for objects outside their own Dioceses. It may be that a better plan can be devised; but our Brother from Trinity Parish does not say that he has any plan to propose. There seems to be no other plan before us now. I do think that if the Board ask its members to be ready if Bishops call on them, the Bishops can then have the matter looked to in their Dioceses. They do look to some places outside of their own Dioceses. The neglect is not with the Bishops alone; the people are absorbed in the parishes, and so are the Rectors. Now we want the Board to tell its members to be ready if the Bishops call upon them.

DR. VAN KLEECK—There is great weight in the remarks of our Brother from Trinity Church, but there is also great reason for re-affirming this Resolution. Dr. Haight has answered his own objection in telling us that the Bishops are absorbed in their own work. Here we have the very help they need to remind them of something outside.

Our Brother's remark seemed to cast reflection on the members of the Board, though he did not mean it—

DR. HAIGHT—I did mean it.

DR. VAN KLEECK—Then we do not deserve it. The Bishops have not called on us to work. I stand on the ground that nothing should be done without the Bishops, as I have no doubt that my Brother does.

DR. HAIGHT—I do not stand precisely on that ground.

DR. VAN KLEECK—You grant that we do better with them?

DR. HAIGHT—Yes.

DR. VAN KLEECK—It is true that this Resolution was passed last year almost sub silentio. What harm could it do to pass it again, in the hope that our Rt. Rev. Fathers will carry it out. If they act as our standard bearers, the work will be much better done. We owe them loyalty, and when called on by them for special work it will be better done than ever before. I know how hard it is for a Presbyterian to lead in such matters; but when a Bishop speaks, it is with love and power.

DR. HAIGHT—I do not want the House to suppose that I am any worse a Churchman than our friend who has just spoken; but we must not forget that we are not only under the authority of our Diocesan, but of the Church, with the House of Bishops at its head. When this Board commands us, we are acting under Episcopal authority. If this Church is a mere aggregation of congregations and Dioceses, it will never accomplish its work. I go in for Episcopacy, and also for a National Church; and if this Board, representing this whole Church, bids me to a work, I think I have authority enough for it.

MR. RUGGLES—Should we not invite the co-operation of the lay members of the Board? It is a matter for the laity to look to. They should see that the work is done and the debts paid. Every layman should be made to feel the strong necessity to come forward at this time. I agree with one of the speakers that laymen should not come and sit here simply as dead-heads. We cannot use this great body as a mere agent. Would it not be better to say that we invite their co-operation?

REV. S. A. CLARK (of N. J.)—I hope that this Resolution will not pass. We are in debt eight thousand dollars more than we were last year. It is no use for us to go on in this way. We shall never command the confidence of the Church while we keep in debt. The confidence of this Church will not be given while expenditures are so recklessly made. We are told in the Report of the Domestic Committee, that eleven thousand dollars was spent last year on their children's paper alone. If so much money is spent on one little paper, the paper should be stopped. I may be out of order in bringing up this subject; but don't let us repeat mistakes this year. We ought to make every collection go to pay this debt. Last year it cost thirty-five thousand dollars to raise ninety-three thousand.

DR. TWING—The gentleman affirms that we spent eleven thousand dollars on one little paper. If the gentleman had posted himself he would have learned that six thousand dollars were received on account of subscriptions to that paper. If he had been here yesterday to hear the Report of the Domestic Committee, he would have learned that during the four years in which special effort has been made to interest the children of the Church in her Home Mission work, they have contributed to this work more than thirteen thousand dollars, after defraying all expenses arising from their publication, and the expenses of their missionary organization, which amount is many thousand dollars in excess of their contributions during any previous four years. THE YOUNG CHRISTIAN SOLDIER, it is estimated, has more than one hundred thousand readers per month, and I believe that it is doing more for the future missionary work of the Church than all other publications combined. It is eagerly sought by children and others over all the land. If we send a hundred copies, or any other number, to a Sunday-school, and there is a miscount of one, on Monday or Tuesday following we are sure to get a letter, asking for the missing copy. Don't put a wet blanket on the children. Let us have the children. We were not educated up to this work in our childhood; hence our weakness.

DR. J. W. CLARKE (of Waterbury)—I should be sorry to find that this Commit-

tee had no debt, for debt indicates work. Now, we have evidence that the Committee has acted in faith, and I should be thankful if the debt were largely increased. While we have been taking our summer vacations, our energetic Secretary and his associates have been devoting themselves to this work. Within the last five years there has been a great increase in the expenses of living, and there has been money enough expended in our summer pleasures to have doubled and trebled our missionary expenditures. There must be more self-denial among us, and we must urge this upon the people. As to those children's papers, I distribute more than a thousand of them in my parish. I promised my children, when I came here, to take more of them home with me, and I shall not venture to go home without them. They are a great power in the Church.

BISHOP WHITTINGHAM—I am tired and ashamed of coming here year after year to hear cavilling about our expenditures. Is our Committee placed here to stand and hold out a hat, but without power to act? If they have to spend fifty thousand dollars in printing what they think best to bring before the Church, they are right in doing it. Don't tell *me* that what we expend on our publications is not missionary work. We send out these little winged messengers, and they are missionaries as well as others. Don't enter into calculations as to how much is spent. I have never known the time when it was so evident that the Church was doing her missionary work as it is now. Look at our Missionary Dioceses. Look at the notice our work attracts even from the secular press. It is a poor, short-sighted, hunger-bitten policy always to look at how much everything costs. Let us place a printed sheet before every member of the Church, to teach them their duty; then we will have done our duty, not before. I hear this talk of the increase of our debt year after year. I heartily join with the gentleman from Connecticut in thinking it would be a bad sign if we had no debt. I would be willing to hear of a debt of one hundred thousand dollars, if our work were proportionately increased. The needs of the field are increasing, and call upon us with increasing urgency.

BISHOP KERFOOT—I hope that this Resolution will pass. The great principle which it embodies is that we are a national Church. I confess I have neglected my duty in this matter. I resolved, when I heard this Resolution read, that I would not do so again. I cannot expect success in my own Diocesan work if I do not look abroad. We shall grow and thrive when this principle is strongly brought forward by the Church. Then it will be a fact, that the Church has set itself to this work. We want to bring before the people the fact, that the Church has made this arrangement for taking care of both her Domestic and Foreign Missionaries. My heart, this morning, was warmed and stirred by hearing our Domestic and Foreign Reports. We are laying foundations now, and I wish to know if a railroad company would expect returns in money from its work while it was still only building its road. Our generation may not reap the fruits of our labor. We may never see the results in this world; but we shall see them after we have passed beyond this world. Let us do anything, so that we only go in and possess the land.

DR. TWING—I want to correct another and a monstrous mistake, made by the gentleman from Elizabeth, New Jersey. He stated that the central expenses the year before last were \$35,000. He has the amount more than \$15,000 too high. This mis-statement should not go abroad in the papers all over the land.

REV. S. A. CLARK—Does the gentleman mean to say that the central expenses for the year referred to were only \$20,000?

DR. TWING—I mean to say that they were not as much as \$20,000 in that year, and that for the year just closed they have not been, I think, more than from \$12,000 to \$15,000. The headquarters of the work being in New York, the expenses are

necessarily high ; but the Domestic Committee are not, as they have been represented, reckless in their expenditures. I feel almost inclined to call for a committee on the part of this Board to examine this whole matter. The Committee do not pay extravagant salaries to those whom they employ. The present Secretary and General Agent, until within a few months, has worked for the same salary that was paid twenty-five years ago, and is, perhaps, the only man in New York whose salary was not sooner increased, though it may be he has always received more than his services were worth.

MR. CLARK—I object to the personal turn that this discussion has taken. The gentleman's services have been worth much more than he has ever received for them. I shall be glad if this discussion shows that, in the face of these figures, everything has been rightly done. I think it is time that a committee be appointed to investigate the matter. I would have the missionaries go forth and fill any field that is open to them, but I would not lay foundations with other men's money. The gentleman knows that I speak in no spirit of opposition to him. I have recently made substantially the same remarks in relation to the expenditures of another Society.

TUESDAY AFTERNOON.

DR. B. H. PADDOCK—I am sorry to detain the House ; but it seems to me that an unintentional injustice has been done to some of the Bishops, and other members of the Board. I feel called upon to say that the presumption that no result has come from the passage of this Resolution last year is a mistake. In at least one of our Dioceses, and that a small one, which might be excused on account of its feebleness, if it had neglected this work, it has been carried out. I know this, and there is a layman present whose voice is not heard loudly among us, but whose voice and hand too, are ready for good work—he could testify to the same thing. A meeting was called in that Diocese as suggested by this Resolution, and it was largely attended. A circular was sent out, and, as this gentleman could certify, the interests of the three branches of our work have been pleaded quarterly in the parishes of the Diocese of Michigan. The gentlemen connected with this effort have seized upon opportunities ; they have worked ; they have written ; and all under the Bishop, in accordance with this Resolution. The Bishop of Michigan not only called together the Members of the Board in his Diocese, but in his Convention Address he has told the story of Missions as it ought to be told. I desire to raise my protest against the thought that nothing has been done.

I suppose if the facts were known the Resolution has met with attention in other Dioceses also.

DR. PETERKIN—It seems to me that in this Resolution we are making the Bishops the medium of communication with the other members of the Board. Now, the members are elected by the Board, and it seems as if the Board might direct them, and that every clerical member of the Board ought to prepare missionary sermons. I have preached missionary sermons where I was not asked to do so. I do not want to neglect the Foreign field which has been too much overlooked. It appears to me that a Clergyman ought not to be a member of the Board, if he is not willing to preach for the work ; laymen also should speak for us. I once preached where one of the most saintly Bishops of the Church had formerly lived and preached. The rector of the parish wanted us to give the Service a missionary character. We got a collection of nineteen dollars, and that was the largest that had ever been taken in that place. The rector told me that the saintly man who had preceded him had never taught the people to give. If you draw more men with the agency you produce this effect ; a man feels that what he says to others he must say to his own people. I remember a clergyman who once came to preach to my people on this work. He

said to me, in the vestryroom, "I mean to say such and such things to your people." I said, "Did you ever say these things to your own people?" He hesitated and said "No." "Then," I said, "I had rather not have you say them to mine." If the members of the Board will only present the subject to their own people, they will present it rightly to others.

BISHOP LAY—The object of this Resolution seems to be to impress members into the service. Now it is better sometimes to allow them to volunteer. I believe I can pledge the Diocese of Easton to do its part in this work. There are three Conventions in the Diocese, and I think I can pledge myself to find one man in each Convocation to present this cause.

DR. J. H. PADDOCK—It seems to me that it would be impertinence on my part to go about and preach for this work. But I believe that our parish Clergy generally would present it to their own people at the request of their Bishop. I believe it would be well if a Bishop would go to a brother and say: The general Church asks for a collection from your parish, and it is a part of my duty to speak to you about it. Let the Bishop from his larger experience show his Clergy that a richer blessing will rest on the work of those who give to others. I believe if this were done it would do great good.

BISHOP ODENHEIMER—This debate is interesting. It is also curious. As I heard the Resolution it seemed to me the very thing that was needed. It seemed practical—the Resolution of all others to pass without discussion. I have been amused to find every Bishop full of it, but the Presbyters urging the Bishops not to feel hurt by it, and seeming to feel as if it needed delicate handling.

That magnificent man the Bishop of Maryland, who is not now present (VOICES—He is here, Sir). I will say it louder then—I thought I could not speak after his burning words. You acknowledge the leadership of the Bishops; or if you don't acknowledge it God has given it. The Bishop of Easton has shown how he estimates it. This Resolution ought to be always before us in fact if not in words. I am glad to have such meetings as this where we are roused by earnest discussion; but after we have been stirred up, then comes the cold, calm question, how are we going to get the money? Why you are here not only to speak and hear, but to go back to your homes and work. Until every man, woman, and child do something according to the spirit of this Resolution, our Board is not doing its work. It is a good, a noble Resolution. It is a generous Resolution, for though it is from the Report on the Domestic Report, it brings in the Foreign work. Let the Bishops and Clergy and Laity go on and do the work. Let me add, that we are bound by the example of our Divine MASTER to go into details in planning about what is to be done. When CHRIST was approached in the matter of dues to God's House (not to Cæsar), he told S. Peter to take a line and catch a fish and take the money out of its mouth. He did not say, in a general way to all the disciples, "Go and cast a net"; but "you, Peter, you are not to cast that net that you are used to, but go and get a line and hook (in detail) and fish for a single fish." All pulling and hauling together with the net won't do. Peter knew where his net was, he could have found that at once; but he had to consider where to go to get that line and hook. When every man, woman and child (and children are the best fishers of all,) sets to work to bring up their own fish, we shall do enough to satisfy the large heart largely accommodated of the excellent Secretary, whose financial ability a friend from New Jersey seemed this morning to question. I am satisfied that the gentleman did not mean anything personal; he only proposed his way of helping matters. I should have liked to have opposed him, to have said that we could do our work better if we had all the money that goes out through all other organizations. That map of the field before us is like a ship in

which all should pull together; each one has his own peculiarities as sailors do, each individual is different, and they sing different songs as they work; but if that Brother and all who are with us would pull together in the ship, we would have more money before the month is out than we ever had before. What we want is that Resolution. We Bishops are not lords over any of you, but we *are* leaders. There is nothing in the Resolution to which we object.

DR. BABCOCK—I must lift my voice to protest against this Resolution. An eloquent remark has been made about the Bishops being our standard-bearers; but if the standard-bearers will not lead us how can we follow them? I suppose any Bishop now present would be willing to lead in the work in his Diocese, but there are some who are not present who might not be willing; then what are their Clergy to do? I hope that the reference to the Bishops will be left out of the Resolution. Do not compel members of the Board not to act until called on by their Bishop. On the principle which I have endeavoured to explain, I hope that this clause will be removed.

BISHOP WHITEHOUSE—That would change the character of the whole Resolution.

MR. RUGGLES—I wish to call attention to the fact that the Board consists of more than four hundred members, of whom forty reside in the Diocese of New York. The persons to be stirred up are these members; not the Clergy, but the men with the money. I want to be stirred up by a Bishop, I am willing to be stirred up even by three Bishops, or, as Byron said of a forty parson power, I am willing to be stirred up by all the Bishops. If any Bishop does not want to do his duty the Board can not help it. We can only pass this Resolution to remind them.

REV. MR. HARRIS—It seems to be assumed that some of our Bishops would object to this Resolution, and this morning it was assumed that nothing had come of the Resolution last year. Have the Bishops ever been notified by the Secretary of the Board of the former passage of this Resolution? If not it is not strange that it has not been acted upon.

DR. TWING—Notice was given to each Bishop last year.

REV. MR. RICHARDS—Bishop Odenheimer spoke of the Clergy and Bishops approving this Resolution, but is it practicable? The Bishops are in the front, and we are obliged to wait for them to lead. The Bishop of New Jersey says that this work should come to each one in detail. If a Resolution has been unnoticed for twelve months, it may in one place in one Diocese be unnoticed much longer. What are we to do then? If a Bishop is present he takes the lead, but if he is not should not the humblest layman be allowed to work? Why should not an order for meetings be given directly by the Board?

A call being made for a division of the Resolution, it was divided, and the first part was carried as follows:

Resolved: That the Bishops of our several Dioceses be respectfully asked to call the attention of their Clergy to the necessity of arousing the parishes to a more generous support of our Domestic and Foreign Missions."

The second part of the Resolution was read as follows:

"And to use as their agents and instruments for the diffusion of information and awakening of interest, the members of the Board of Missions for their respective Dioceses."

DR. HAIGHT—I move to refer the Resolution to the Committee for reconsideration.

MR. WELSH—The gentleman from Dedham has misunderstood the Resolution. It is not meant to restrict the action of any members. I am glad that we have come here to a public confessional. I was glad this morning to hear my own Bishop confess his sins. It gives me hope for the future. Let the Members of this Board be convened in each Diocese, and we will get all the money we need.

DR. BABCOCK—I would like to know what we are to do if our Bishop does not convene us.

MR. WELSH—It did not decrease my responsibility last year because my Bishop did not do his duty; but it will help me very much to have him do it this year.

MR. TITUS—I wish to bring forward a subject of practical difficulty. The Committee at the beginning of each year have to venture all the funds that may be needed during the year. They have to pledge themselves on the faith that the Church will make up the money. Now it has occurred to me, that if there could be some corresponding responsibility on the part of the Dioceses, the Committee would be less embarrassed. This is a great hindrance to any increase of work. We cannot venture at the beginning of a year to commit ourselves to larger outlays than during the year previous.

(Here ensued a somewhat protracted discussion on points of order, which it is unnecessary to report.)

DR. MONTGOMERY—I shall vote that this go back to the Committee for reconsideration. What we want is to touch the hearts of the men, women and children, and call them to our aid. As Mr. Titus said, the members of our Committees are called upon to make bricks without straw. We may long to say to starving missionaries, we will increase your salaries; but we cannot do it. If the Domestic Committee is required to have faith and to pledge themselves for the work of the year, should not the Bishops also pledge themselves? I love to have my Bishop with me. I think if we can get the Bishops to set their Dioceses to work, we shall have success like the venerable English "Society for the Propagation of the Gospel."

The question of recommitment to the Committee was carried, and the second Resolution was read as follows:

"*Resolved*: That the Domestic Committee be requested to consider not only the missionary needs of our Territories, but those of the organized Dioceses both East, West and South, which as yet are unable to care for their own missions; and to urge on the Church the duty of larger offerings for the work of such Dioceses now pleading in vain."

BISHOP NEELY—I am much obliged to the Committee for this Resolution. This is the only opportunity that I may have to say anything to the Board again about my own Diocese. A Diocesan Bishop cannot spread his Reports before the Church as a Missionary Bishop can. I do not wish to say a word in disparagement of the work in the West. There is no man more willing to urge the Church to lay deep foundations in the newer parts of the country, but I do not like to hear it said by Western Bishops that there is an essential difference between their work and that in the East. It is essentially the same work, and I insist now that every dollar spent in Maine tells directly on the work in the West. I am gratified to hear of the large sums of money received by the Western Bishops. Each one has received in six months as much as I have received in three years. I call upon the Domestic Committee and the Board to recognize the actual importance of the work which is carried on in all parts of the field. I am prepared to show by actual results, that the theory is wrong that work among the people of Maine cannot be done at home, and can be done when they go to the West. Look at the money given to each section of the country, and then look at the reports of the confirmations and communicants added. We have only twelve Clergymen, and nineteen congregations. This Board pays three thousand dollars to the Missionary Bishops and their travelling expenses. I receive no such help, yet the miserable pittance given to Maine is begrudged to her. Up to last year the Board gave to my work only nine hundred dollars; last year, by the kindness of the Board, it was increased to eighteen hundred dollars. Maine, during the

past year, has contributed five thousand dollars toward its own mission work. My little band has done well. We get little outside sympathy; but we sympathize with the West. We gave seven hundred and fifty dollars to the Board the year that it gave us nine hundred dollars. Give us twenty-five hundred dollars, and we will pay back a handsome sum to your treasury. We want to be recognized. I sometimes feel that this is not the time and place to put in a claim for Maine. Yet I suppose it is. Maine never has received help as other Eastern Dioceses have, and that is the reason that we have sent out such people to the West. We are now sending out Churchmen. I asked Bishop Whipple how many Universalists he had gathered into the Church, and he said "very few." We do gather them in in Maine.

BISHOP NILES—I am very grateful for this Resolution. It was not my intention to say anything on this floor; but when I heard my own little Diocese singled out as an instance of a portion of the country in which it is of comparatively little use to do anything, I felt that it was a little too bad to be wounded here in the house of my friends. I am inclined to ask what has become of that two and a half per cent. lost from the population of New Hampshire. There are not fewer births there than formerly; but the people go away. The question is, have they crystallized more when they are living among the hills of New Hampshire, than after they have gone to the West? When I undertook this work I did it with trembling. My friends told me that I was bidden to make a voyage in a boat without oars. By the grace of God I mean to lead my people to do what they can for themselves, and for outside work too, but the needs of my own Diocese are great. Consider the fact that we have centres of learning in New Hampshire. Exeter at least needs assistance from this Board. I have preached at Hanover to one hundred and fifty men, students at Dartmouth College; not boys but men, who are ready to receive our Church. When I consider these and other facts, I feel that no Mission station in the whole Church is of more importance. These men come from New Hampshire, but they do not remain there, and I feel that the East, as a school-house, cannot rightfully be neglected.

MR. WELSH—I question whether we should not look at the ripeness of the field more than we do. Whether we do not make a mistake by not examining into the condition of different sections, as an insurance company does by its agents, whom it sends travelling to see the state of things before it undertakes business. Probably if we looked at the ripeness of the Eastern Dioceses, they would receive a larger share of our attention.

DR. HAIGHT—When I first learned the rudiments of ecclesiastical geography, I did not think that the East was any part of the missionary field: but when I travelled with the Bishop of Maine I found out my mistake. I have noticed how much the people of Maine have contributed, and have thought that if New York did as much for Diocesan Missions, we would have five times as much money as we now have, and would hardly know what to do with the sudden increase. Whoever has paid any attention to Dartmouth College, must know that it is the place to lay foundations broad and deep. There I once met President Lord. He said to me: "The hope of this country rests with your Church." I said: "How about the influence of the colleges—your college, for instance?" "No," he said, "our hope is not in the college; it is not endowed; it depends on public opinion." If we go there and lay foundations we will be doing noble work. I know what the feeling is here in New York. I have felt it myself. We are overwhelmed by the number of appeals that come to us—but what of that? God has placed us in the centre, and we must do the work that He gives us to do. Go about our streets; go into our churches; look at our people; see what we wear—are we not abundantly able to do the work which is given us to do?

BISHOP LEE—We have proved to the world that we are not a sectional Church;

but I rise to express my sympathy with Maine and New Hampshire. We, in the central Dioceses, are suffering from the same thing; interest and population are going West of us. I am mourning all the time over the want of appropriations to my work, and I sympathize with the Bishops of Maine and New Hampshire, who are so far away. The needs of the West cannot be over-estimated; but let us do for *all*. We must be subjected to this difficulty: let us do what we can to meet it.

TUESDAY EVENING.

Fifteen minutes were allowed for unfinished business, before taking up the Report on the Report of the Foreign Committee, which was the order for the day.

BISHOP TALBOT—Several other Bishops wish to express to the Committee their gratitude for this Resolution. Not that the Domestic Committee have not given any attention to the organized Dioceses; they have done what they could. At the General Convention, 1865, my immense Jurisdiction was divided, and now four Missionary Bishops occupy the territory that was once mine. These Bishops, by the help that they have received, have been enabled successfully to lay foundations. They have established not only parishes, but schools all over their Jurisdictions. No one thanks God for this more more heartily than I, but why has the Church overlooked the Eastern Dioceses, and also Indiana, where I am now responsible for reaching nearly two millions? Is a Diocese to be measured by miles, or the number of souls that it contains? There are in Indiana about three times as many people, whom we have not the means to reach, as in all the Northwest together; and we receive from the Church not one dollar beyond the annual stipends of our missionaries. Now, why is it so in Indiana and Maine? The Church has had two missionary revivals, during one of which Bishop Kemper was sent out as our first Missionary Bishop; but he was sent out without one dollar to do such work as is now receiving such liberal aid in other Jurisdictions. Except for the school at Green Bay, the Church, so far as I know, has not contributed one dollar beyond the missionary stipends to his Diocese or mine. We have in Indiana one million and a quarter of people as ignorant of the Church as the Heathen in Africa. There are towns of four thousand inhabitants without a Church. I am thankful that the Bishop of Nebraska has the power to plant schools and parishes over all his Diocese; but is it right that I, through want of means, in a Diocese with a much greater population than his contains, am unable to have any more Clergy than he has. I do feel thankful to the Committee for this Resolution, that calls the attention of this Missionary Council to these neglected Dioceses. I am glad, since this Resolution has come up, of the opportunity to say that it is a sin and a shame for the Church to send out a man to do this work and compel him to spend upon it every sixpence of his own. The Clergy themselves are supporting the work. Clergymen in Indiana have become as impoverished as the active head of the Diocese himself. The Diocese has to support two Bishops, one who, helpless as a child, and almost dying, would have personally suffered but for my own exertions. If the Missionary Bishops need two hundred and fifty thousand dollars—and they do—what do we need? It is said that New York must be getting very tired of begging Bishops; but I come here and find our friends rolling in wealth, while millions are dying. You cannot administer the Holy Communion here without seeing on the fingers of those who receive the Body and Blood of their Lord, wealth enough to make the wilderness blossom as the rose.

This ought not to be. When they stand at the brink of the dark river it will not be a pleasant thought that they have given so little to spread the tidings of salvation in the desert West; for it is desert. The run-mad revivalism of the West has desolated the land until only the Church can save it. That whole region is filled, not with an intellectual infidelity, but with a practical infidelity as fearful as that of Voltaire and Renan. The Bishop of Easton knows that after these men have been con-

verted as many as six times all Christian truth seems to them a lie. The Heathenism of Indiana is as real as that of Africa and China. There are young men there who do not know the name of CHRIST except to swear by it.

I need fifty thousand dollars now, and I have not fifty hundred cents. I have been requested to say some words for Bishops who are not here. The Bishops of Georgia, Kentucky, etc. They have fields which can only be conquered by the Church. The Church has no right, no moral right, to send a man into the field, and ask him to make bricks without straw. One Bishop has spoken of having only eight thousand dollars. Indiana never in the whole course of its history received eight thousand dollars. Bishop Kemper's life was a marvel of work; but the Church left him bound hand and foot. I hope that the Board will pass this Resolution; and not only pass it, but give it such approval as shall call attention to it every where. "These ought ye to have done, and not to leave the other undone."

Bishop Kerfoot here announced that the Committee on the Report of the Domestic Committee, reports, unanimously, in favour of the Resolution referred to them in the morning for reconsideration. The Resolution was then put to the House, and carried. The second Resolution which had just been under discussion was also carried, and the third was read, as follows:

Resolved, That the whole body of our Bishops and other Clergy be solemnly invoked to devise as speedily as practicable such measures as will ensure a more thorough and general missionary training of the children of the Church.

BISHOP STEVENS—As this Resolution calls for action, I move that a special Committee be appointed to report at our meeting next year.

This Motion was approved and a Committee was accordingly appointed by the Board. The fourth and fifth Resolutions were then read as follows and carried:

4. *Resolved*, That the Domestic Committee be requested to procure from our Missionary Bishops in the Home Field and other missionaries working in connection with the Domestic Committee, as complete statistical and other information as is practicable with a view to publication in the Spirit of Missions.

5. *Resolved*, That the Domestic Committee be requested to inquire into the validity of the title by which property belongs to the Church in the various Missionary Jurisdictions.

The following Resolutions, relating to Bishop Kemper, were then presented, and were adopted in silence, the members of the Board rising.

Resolved, That this Board hereby add their tribute of love and veneration to those already paid in many parts of the Church, to the memory of the Rt. Rev. Jackson Kemper, D.D., LL.D., late Bishop of Wisconsin, who, full of years, full of honors and full of labors, entered upon Life on the 24th of May last, in the 80th year of his age.

Resolved, That for such a life of devotion to holy duties the record of which is a precious legacy to the Church, the Board express their thankfulness to God, and their hope that an example so illustrious for every virtue that can adorn the Episcopate and for every work essential to the missionary success of the Church, may bring forth living fruit among us to the glory of God and the honor of His Holy Church.

Then followed the reading of the Report of the Missionary Bishop of Nebraska and Dakota.

The Rev. Dr. Twing then mentioned that the Missionary Bishop of Arkansas had sent him a mass of facts regarding the work in that Diocese requesting him to arrange the same in the form of a Report.

The Rev. Dr. therefore moved that the Domestic Committee be allowed to make such arrangement, and publish the Report with the other Reports in the Journal. The Motion was carried.

William Welsh, Esq., of Philadelphia, then presented the following Resolutions on the Indian Department of the Report on the Report of the Domestic Committee:

Resolved, That the Board cordially approves of the action of the Domestic Committee in nominating Indian Agents, at the request of the President of the United States, in agreeing to supervise their work and in pledging itself to invoke the assistance of Christian people to aid in civilizing and Christianizing our home heathen.

Carried.

2. *Resolved*, That this Board sincerely hopes that the Domestic Committee will stir up the Church to its duty to the Indians, thus rolling off a just reproach for past neglect, and drawing down a large blessing upon our Missions to beathen beyond the borders of our land.

Carried.

3. *Resolved*, That this Board recommends the Domestic Committee to avoid the use of Government funds in building or sustaining Churches for Indians, or in maintaining schools or hospitals that are under the control of its missionaries, relying upon charitable offerings for all its missionary operations.

A VOICE—Why?

BISHOP TALBOT—Because the Indians know that this money will come to them in another form if they do not receive it through us, and they won't receive education if they have to pay for it.

BISHOP CLARKSON—Is there not a fund expressly set apart by the Government for their education?

DR. PADDOCK—I propose that this business be made the order of the day for to-morrow.

DR. HAIGHT—I object. What chance of being heard will the Department which I represent have?

The Resolution was laid on the table for the present.

BISHOP CLARKSON then offered some additional Resolutions in regard to the Indian work, which were appended to the Report on the Report of the Domestic Committee, and laid on the table for future consideration.

A Committee was then appointed to nominate proper persons to fill vacancies in the Board.

The Report of the Committee on the Report of the Foreign Committee was then read, and the following Resolutions were passed:

1. *Resolved*, That the Board of Missions commend anew to the members of the Church, missionary work abroad as most necessary to be done, as being now prosecuted with earnestness and deep devotion, and as full of promise, if it be heartily sustained.

2. *Resolved*, That the Board assures the Missionary Bishop of China and Japan, and those also who are his co-workers, of its cordial sympathy; and that it commends the demand of the Bishop for a missionary and for a physician to be connected with the Missions, as most reasonable.

3. *Resolved*, That the suggestions of the Missionary Bishop of Africa respecting the organization of the Church in that country be referred to a Special Committee with instructions to report at the next Meeting of the Board.

DR. LEEDS—I wish to call attention to the subject of our Mission in Greece. It appears from private letters that Dr. and Mrs. Hill are actually suffering from poverty. It would appear that the Foreign Committee have made the usual appropriation to Greece, and have also given one thousand dollars to Dr. and Mrs. Hill. Now the expenses of living at Athens are so great, that this sum is scarcely more than they need for table expenses, leaving nothing for clothing. They have resigned their positions in the Mission, and Mrs. Hill now sits at the feet of her younger assistant; but works as she always did when she was Principal. It is the custom when an officer of the

army retires, to give him enough to support him, without his making any effort; but here we have two, who, notwithstanding their resignation, are laboring as heretofore in heart, in mind, in hand, and in time. Should we not take care of them? Putting aside all difference of opinion as to the value of the Mission, it is due to this Board to have it in its power to say that they have provided for all needs of these venerable missionaries. I move that in place of one thousand dollars we appropriate two thousand dollars to their use. The motion was carried.

WEDNESDAY MORNING.

BUSINESS MEETING AT THE CHAPEL OF THE HOLY SAVIOUR.

BISHOP WHITEHOUSE presiding.

The Meeting opened with Morning Prayer, which was followed by the reading of the Minutes of the last meeting.

DR. HAIGHT then moved that a Committee be appointed to frame rules of order for the Meetings of the Board. The motion was carried, and a Committee appointed.

The Report of the Special Committee on the Report of the Commission of Home Missions to Colored People was then read, and the following Resolutions were presented:

Resolved, That the Commission of Home Missions to the Colored People deserves the continued and cordial, and increased support of the Church in the prosecution of a work, the importance of which is daily becoming more manifest.

Resolved, That in view of the immediate demands of the work, the sum of not less than \$20,000 should be placed at the disposal of the Committee for the current year.

DR. HAIGHT—I would not say a word to detain the Board at so late an hour, but I have had no former opportunity of speaking on this subject; and the Report of the Commission was not read entire. I desire to bring forward some points, because I am surrounded by representative men.

First, I would call your attention to the Normal School at Raleigh. This work so commends itself to our judgment that, if it were possible to do it, we would increase the appropriation at least one thousand dollars. Look at the importance of this school to prepare colored teachers for our schools. We cannot afford white teachers. Look at the visible prosperity of the work in heathen Africa. I don't know of any more promising field in the world than that if we can get people to go out there. You cannot educate men up to a certain point, and then stop. Some will go beyond the limits that you set them, and look for higher work. When these begin to say: "LORD, what wilt thou have me to do?" they will look to their own land, and go out to teach their own people. Look at the work that may be done among the intellectual Mandingoes, who are now sending Mohammedan Missionaries among the heathen around them. One who has heard among them the voice of the Mohammedan priests, calling the people to daily prayers, tells us of the strange feeling that came over him as he thought: Can it be possible that our own people will become interested in Mohammedanism? I have heard of the strange influence that it possesses. People say to me: You are teaching these Freedmen to read and spell; but how is that Missionary work? what has that to do with the Church? I answer, not much, if that is all. Others say: All this is very well; but what do you do about religion? Now, we try to give these people secular education; but we have also tried, from the beginning, to make religion leaven the whole man; to train the children up in the nurture and admonition of the LORD. There are Clergymen, in Charleston, who have gone stately, weekly, and given hours to religious instruction in our schools. The teachers are ladies of the highest culture, who are devoted to the work, not for the sake of the salary, but who work as Missionaries of the

Cross to this people. This is the very thing that we are most anxiously trying to do. I suppose there is not a member of the Board who was not astounded to hear that one million of the Freedmen have been, to a greater or less degree, receiving elementary education for the last five years. I suppose we have not twenty-five thousand under our influence, and the other religious bodies not more than one hundred thousand. So there are more than eight hundred thousand left to be the prey of every false system of philosophy and so-called religion. If we do not enter in and cultivate this field, another will be added to the long list of opportunities for CHRIST neglected and lost by this Church!

BISHOP LAY—I have watched the progress of the work of this Commission, and I believe that it has steadily improved, and that it is conducted most wisely and prudently. The Bishop of North Carolina is not here; but I can speak for him of the great value of this work in his Diocese. Those who carry it on have done their work well, and with the least possible expenditure. I think also, that the only means by which we can reach these people, are our schools. Those who have not been at the South, can not understand the entire separation which seems to be growing up between the two races, and the efforts which are made to thrust them apart. For instance: the Methodist Colored Conference did not succeed, and a distinct African Zion Church has been formed under a colored Bishop. A Clergyman, in my Diocese, built an Episcopal Chapel for a Colored Congregation, with seventy Communicants, who, he supposed, were attached to the Church; but they formed for themselves an Episcopal Zion Church, and were lost to our Communion. We want to reach these people; but they do not seem willing to belong to any religious organization with the whites. They are anxious for education, and we can reach them through this desire. I confess that at one time I doubted this; but I do not doubt it now. I am convinced that the work of this Commission is wise, and will be conducted in a most efficient manner, for the good of the Church.

DR. CRANE (of Mississippi)—At the time of the breaking out of the war there were a large number of colored communicants in my parish. They were the fruits of many years labor: but they have since been lost to the Church. Every word that the Bishop of Easton has said is true. This race is on the very brink of a precipice, and unless they are arrested in their course they will be worse than the heathen in Africa. The colored people where I live have left the towns, and gone to live in their own settlements in the country, where they carry out their own practices. They have revived the old religions of Africa. They have a female "messiah," and pass through ordeals in which they almost risk their lives. The only mode of reaching these people is through Clergy of their own color. They can be reached now, because this heathenism has not taken deep root among them. As we love our Church and our country we are bound to carry on this work. The Commission should be sustained; an agent appointed to travel, and buy lands and establish schools which in a short time would become self-supporting. Soon our opportunity will be lost; the evil will be upon us, and the blacks or the whites will be driven from the South. I no longer know any North or any South; but I know that souls are perishing. I love these people. I am indebted for the preservation of my life, and the lives of my family, and for the roof that covers me, to their faithfulness. I hope that the Church will give increased efficiency to the work of this Commission.

DR. LEEDS—I can echo every word that Dr. Crane has said. I have been in correspondence with the Southern Bishops, and all write that this Commission is second to none in efficiency and importance. Its schools are doing good service, but Missionaries proper are demanded. It is well known that before the war great efforts were made for these people in South Carolina by Baptists and Methodists, as

well as by our own Church. Great numbers of them were connected with the various parishes. But after the war they went off in monstrous slides not only from us, but from the other religious bodies. Owing to political influence it was at first almost impossible to reclaim them; but a reaction has set in, and Bishops write that if we take hold now we can recover masses. Bishop R. H. Wilmer says, that a colored man at Mobile said to him: "If you will give us the largest church in the city we will fill it," and the Bishop said that he believed the statement to be true. Dr. Haight has done the Church good service. But if we would preach the Gospel to these people we must not only give them schools; we must win the grown people as well as the children. How can we meet our responsibilities if we do not do this work? As Dr. Mahan once said to me "The curse of God will be upon us if we neglect this race." The colored people listen attentively to white Clergymen when they go to them. If no reflection upon the past work of the Commission is intended by this Resolution (A VOICE—It is not intended), I hope that it will pass. We can certainly trust such men as the high-toned, true hearted Bishop of North Carolina, and such men as we could point to all along the Southern border.

DR. HAIGHT—I desire to call attention to a few lines from the Report of the Commission, which will show that there is no possibility of our clashing.

"In every case the schools are under the supervision of the Bishop and Parochial Clergy within whose Jurisdictions they have been planted. More than this in several cases already, and this is the anticipated result generally, the school has become the nucleus of a congregation with its own pastor of African descent, and with all the varied blessings which grow from such a relation."

I entirely concur with our Brother who spoke last. The only difficulty is the want of funds. There will be no difficulty in getting men. We can get colored men from Barbadoes; men of culture. They have come to me and offered themselves for the work; but what could I say, burdened with debt? In regard to the character of our work, I would call the attention of the Board to a single sentence in the report of one of our teachers—an accomplished lady from this State—Miss Sweetland (Report pp. 8, 9)—"St. Augustine's is in the outskirts of the town in the midst of a dusky population, and these people—at least all who profess any religion—are Baptists and Methodists; have not one child from a Church family: hence the Catechism and Prayer-Book seem of no importance to them, indeed it is literally 'compelling them to come in.' But is there not an implied promise in Scripture for such as these. Of those mentioned, only one was found without the 'wedding garment!'"

"Our children are familiar with the entire Service, and are well versed in the Catechism."

Now if this is not Missionary work in the finest sense of that term, I know not where to find it.

One of our teachers in Newbern had been away from her pupils for some weeks, her school having been closed owing to the existence of an epidemic in the town. The morning of her return she found her desk was covered with wild flowers, which her scholars had gone some distance to procure. This interest in her was not religion; but love wins the children, they listen to her religious teaching, and as they grow up they will feel that they must have the Church. They should have churches, music, and all that they need to make them love the Service. Only give us the money and we will find the men and the women to carry forward this work.

DR. LEEDS—I think that if we show the Church that we intend to send Missionaries proper among these people we shall open new channels into our treasury. There is an impression that there are schools enough in the South. I would not hav

our schools removed, but I would bring the missionary character of our work more prominently forward.

DR. ROBINSON—If we neglect this race, another, and more corrupt branch of the Church, will do the work. Rome is always in the field.

DR. HAIGHT—There are one hundred students in the Propaganda preparing for this work.

REV. MR. MCKNIGHT—(Elmira)—The important practical point is to get the funds. Dr. Crane proposed that we should have an agent. I believe we of the Clergy are all interested in the subject, but it is a different thing only to receive letters, from having an able agent like Dr. Gillette come into our parishes. I believe the receipts could be doubled and trebled by an agent.

DR. HAIGHT—We would like to have an agent, if we had the money to pay him.

MR. WELSH—It was my privilege last winter to visit the school at Washington, where some who had been teachers for years had come to be learners. I heard women read as clearly and beautifully as white ladies. All speakers agree that we need colored teachers, educated teachers; but whether we work among Freedmen or the Indians, the teachers of their own race will for a generation or two need white men over them. Can we ask the Clergy of our cities to take up this work? Their bells are constantly rung by professional beggars.

BISHOP STEVENS—Whom does the gentleman mean by professional beggars? Does he include himself among them? (Laughter.)

MR. WELSH—Just let Dr. Crane get up and tell the same story that he has told here. I do not know if he is in all respects the man for our agent or not; but if this discussion means anything, it is, either give up this Commission or sustain it properly. I have been with these people myself and have tried to study their character. If we do not lift them up they will go down deeper than the heathen in Africa. We corrupt the heathen when we do not raise them; we take from them such goodness as they have in their own land.

DR. HAIGHT—I move that the Rev. Mr. Atwell formerly of Barbadoes, now one of our Missionaries, and present, be asked to take a seat in this Board, and requested to speak to us on the subject of this work.

MR. RUGGLES—I place this duty of the Church on the ground of political ethics. We are bound to take care of this suffering race. That map before us covers a belt of one sixth part of the globe, and as so much of the globe is water, this belt is one fourth part of the land. This Church in this belt is *one*, though it was threatened with disruption. The act of taking away from the South this property became needful, and in this act we took the Church from this race. Is it not our duty to restore it to them? Does not the highest possible national duty rest upon us to step in and throw our arms around them and take them back among ourselves? It is not for me to depict the suffering of the Southern people, and the blacks are suffering with them. We must step in and repair the damage that we have done.

DR. BRECK (Cleveland)—I wish to say a word in regard to the Chairman of the Executive Committee. It was my privilege to sit at his feet as a student; and now it is my privilege to come and sit at his feet again. I believe that we will feel it our duty to go back to our parishes and be so ready to sustain him that the Commission will not need agents. I believe that our failure in this matter has not been so much from want of interest as from the many demands that are made on us, leaving us almost broken-hearted because we cannot respond to them; but in the future we will respond to this.

DR. NELSON (Maryland)—I approve of every word that has been said in regard to

the education of colored children ; but our friend from Mississippi has, in my opinion, fallen into a slight mistake. There is no question that a highly educated colored Ministry would best do the work ; but it will take years to get this Ministry ; and in the mean time, can we do nothing in our own parishes ? As we seek the white heathen, so let us seek the colored heathen around us. In my own experience I have found that no people in the world look with reverence equal to theirs upon those above them. I formerly devoted my attention to the work among them in a small way, but enough to see what could be done. I secured a small house in a certain town, and opened it for Services, and in a few months had such responses as would delight any of you. I did not mutilate the Prayer Book. I used the whole Service, and *both* Creeds. It would call out your whole hearts to hear them shout out the Nicene Creed after the other. I instruct them in the Schools. It is noble work. I am teaching now in Maryland ; and it is glorious work to teach these people too. I don't believe in having parishes for colored people alone. We want the parish Priest to take up this work. Let him call good men and good women to his aid ; let him lead on in the work. There sits before me a Bishop who knows what parish work is, whose own Parish, in Philadelphia, was a model. I have presented him twenty-eight of these people for Confirmation, at a time. That was a better number than I could bring from among the whites. They are more docile than the whites ; take them altogether, I think they are a better race. (Laughter.)

DR. MORSELL (Delaware)—If I, as a Clergyman of this Church, have one sin more than another to confess, it is, that I have of late lost some of the interest that I formerly had in this work. No one can overlook the fact that our Church is the best for this race. We give them the best preaching, and the best forms of worship for their needs. I spoke to a sexton of my church (when I was at Washington) about Confirmation. He was an intelligent colored man. He answered in apparent surprise, "Do you think I am fit?" I examined him, and found him eminently fit. I visited him when he was sick. He could not read ; but his little boy read to him every day. An old woman who came to us from the Methodists said to me : "Oh, how much I have lost in past years. I feel, when I hear the anthems of the Church, that my soul is borne upward to Heaven !" We should have a greater hold upon them if we had never given them up to having a religion by themselves. Comparatively feeble as the Commission may be, it is yet a mighty power. Now is our opportunity. Northern men can never do half the work that can be done for this race by Southern men and women. Let us make a strong appeal to the Church, and let us resolve that if we have neglected these people in the past, we will not neglect them in the future !

DR. PETERKIN—They have not been neglected in the past in South Carolina. During some years before the war, there were more of them confirmed than of the whites. I am afraid that we have been somewhat carried away to-day by the force of eloquence. I do not doubt that the gentleman from Maryland held men and women chained to the floor so that they could not run away from service if they wanted to, and I believe that our Church is the Church for this people. As a woman once said to me : "Oh ! this is the Church for poor people." If we may not always read the entire Service of the Prayer Book, we can use its words as the minister in England did when the Prayer Book was forbidden, and he was thought such a wonderful man at prayer. Now may there not be other cases when similar things may be lawful ? Some of the best men feel that they cannot do as the gentleman does who uses *both* Creeds ; but they can use certain portions of the Service, and with the aid of uniformly numbered pages may teach the Church's way. Necessity knows no law. Let us remember to do good to all men as we have opportunity, and especially to those that are of the household of faith. Let us not be discouraged. I look with hope to these schools, trusting

that they will gradually extend their influence, and if we may not lengthen the cords, we may strengthen the stakes until we can carry the Gospel to perishing multitudes in Africa. If we go on in faith and lay foundations, we shall find that we have not labored in vain.

DR. NELSON—I only wish to say that I was too long the pupil of the last speaker to act with a disregard of common sense. I have upon occasion stood up in a market house and just sung hymns and repeated prayers from memory. I was only contrasting the colored people with the whites in their enjoyment of the full Service. They (the whites) will not always stand a Service with Litany, ante-Communion, etc., etc. Some of the Clergy omit them, and get the throat disease at that. I only wanted to prove the superiority of the colored race. (Laughter.)

The presiding officer here invited the Rev. Mr. Atwell to address the Board.

REV. MR. ATWELL—(Missionary at Petersburg, Va.) I hope you will excuse me for speaking of the colored people as if I were not one of them. I shall speak of them first in regard to their capabilities. I am thankful that I was brought up in the English Church. I am neither high nor low; but a Churchman. You may think me an exception to my race, but this is not so. In Barbadoes three-fourths of every congregation are colored people. Let us go back to the history of the race and see if they were not once like the colored people here. In the year 1844, when the work of emancipation began, there was the dawn of a better day in Barbadoes; before that they had been like the colored people here. But what led the people to the English Church? They could not read; they had no means of judging for themselves. What led them? The tide was taken at its flood. With due deference to the statements that have been made in regard to South Carolina, I must think that to be an exceptional case. When I was preaching in Kentucky, I once presented to my Bishop four candidates for Confirmation. I was ashamed to bring so few; but Bishop Smith said that he had been Bishop for nearly thirty years, yet he had never before had as many colored persons presented for Confirmation. This is an offset to the accounts of the work in South Carolina, and I feel that this Church has not taken the tide at its flood. The colored people at Barbadoes prove what the race is capable of. There is too much ado about this work. It is not regarded in the same light as work in Africa, or China, or the work among the Indians; but as something very peculiar. I agree that this work ought to be done. If the Church cannot take in this part of God's people, then I have no part in it, for it cannot be Catholic; and instead of having the smile of God, it will have His frown. If these people are capable of receiving the Church, and if the Church be Catholic, as that Church must be which was formed by Him who loved us with a love broad enough to take in and pray for those who crucified Him, the fault must be that our view of this work is too abstract. We do not take it up, as a matter of course, as we do the work among the Indians or the Chinese. It is late; but there is yet time to do much if we are so disposed. May God give us the will to do this work fearlessly. Far from attempting to drop this work, may this be only the beginning of our labors. I think the time has come not only to have schools, but Missionaries. Of what use is it to take children and teach them for five days to read and write, and then give them up on Sunday to those who will teach them those "Isms" which are spreading so fast among my people? My school has an appropriation of \$425 (four hundred and twenty-five dollars) for the three teachers, and I suppose the Commission can not do more. I have received from the American Church Missionary Society, \$400, (four hundred dollars) but how is it possible with that to eke out an existence that will barely allow me to live? As regards my own work, I have had over seventy communicants; but now I have only fifty-six, for some of my people have been obliged to go North. I have eighty children in my school. Every

Friday I have a Church Service, sometimes in the morning sometimes in the evening, that they may become familiar with both Services, and it is pleasing to see how the children enter into them. This could not be done in a school without a Missionary.

DR. HAIGHT—The work at Petersburg is of great interest; but its success is not due to New York. The Philadelphia Branch of the Commission took great interest in it; when that Branch ceased it was transferred to our immediate care.

MR. PORTER—South Carolina has been referred to as it was in the past, and I feel that it is right to say that the interest has not died out in the present. Several gentlemen have referred to their own work, so it may not be out of place for me to refer to mine. Eighteen years ago, when I was a young man just entering the ministry, I was associated with the Rev. Mr. Glennie in a parish thirty miles long. My duty was to hold Services twenty-three times a month, and to catechise on the plantations twenty-three times a month. The Church Service was well conducted and the responses as good as they are anywhere. All that is gone; but we are the same men now as we were then. I don't know a parish Priest who is not doing the same work among these people that he did before the war. I have the same colored people in my congregation as before the war, and the same teachers in my school. I may say that on coming together, after a three months vacation, I have heard the children say the Creed as well as I ever heard any children say it. That school is opened every day with a portion of the Church Service, and closed in the same manner. There is more missionary work done there than anywhere I know. I once heard two colored men talking in a car—one, a *black* man, said: "There is one man who is doing more than any one else to elevate my race, and that is Mr. Stephens." Now, Mr. Stephens has built Church schools; but what he lives on God only knows; I do not. I don't want it to be supposed that the parish Priests are not doing their work. I hope the Commission will not cease. It is doing a noble work, which I do not believe can be done as effectually under any other care.

The Resolution being again read, the Rev. Mr. Richards suggested that the sum asked for, \$20,000 (twenty thousand dollars), was too small, and the Rev. Dr. Twing proposed that it be increased to \$50,000.

BISHOP NEELY—It is not meant to imply that this is all that the Church should do for this work; this sum is only to supply the immediate needs.

The Resolution, as thus amended, was then passed.

REV. DR. LEEDS then offered the following Resolution:

Resolved. That the labors of the Commission for Home Missions among the Colored People be hereafter directed more largely to the support of Missionaries proper among this class of our population, who shall be nominated by the Bishops in whose Jurisdiction they shall come, upon the same plan and principle adopted by the Domestic Committee of this Board.

DR. PADDOCK (Brooklyn)—This Resolution contemplates a new branch of work similar to that of the Domestic Committee. It will require a large amount of money. I am heartily in sympathy with any efforts to reach the present needs of this race, and I approve of the Resolution if it is understood that the present schools will not be stopped for the sake of this new work.

DR. LEEDS—That is distinctly understood.

BISHOP WHITEHOUSE—It is distinctly understood that this Resolution implies no censure and gives no instruction to the Commission except as they may be supplied with more money.

DR. HOWE—Do I understand that all Missionaries of the Domestic Committee are nominated by the Bishops in whose Jurisdiction they serve?

DR. TWING—Yes, that is always the case.

The question was then taken, and the Resolution was carried.

DR. HAIGHT—What I have done has been spoken of too highly. I could not have done it but for my position as one of the Clergy of Trinity Parish. I could not have done it but for the kindness of my Rector, Dr. Dix, who has taken upon himself a large share of the parish work, especially among the poor and the sick. I should be ashamed not to let the Board know that it is indebted to my parish not to myself for what I have done. Neither could I have done it but for the assistance of our devoted Office Secretary, Mr. Webb, who has saved me from the annoyance and drudgery of the details of the work.

The HON. SAMUEL B. RUGGLES offered the following Resolution:

Resolved, That in view of the civilizing influences of the Domestic Missions of the Church in expediting the Christian settlement of the various portions of the United States, a Committee of thirteen lay members of this Board be appointed to co-operate either collectively or individually with the Secretary of the Committee of Domestic Missions in appealing to the Directors and Managers of the principal railway lines and other Companies for the transportation of passengers in the United States, to permit the passage of the missionaries of this Church, either free of charge or at such moderate rates of fare and subject to such regulations as may be just and reasonable.

MR. RUGGLES.—That black line of railroad which runs across our Missionary map, should have been extended from Mars' Hill in Maine on the one side, and up from San Francisco to Oregon and nearly to Mt. Hood on the other. The expense of transportation is great; but I think we can bring it down three fourths. This line is only a small part of the system, when we consider the branch roads which run through this whole vast empire, and which are all covered by this Resolution. I propose that a Committee of thirteen be appointed to act in this matter, both collectively and individually. Thirty-five years ago the Erie R. R., which was the first part of this great system, was begun. Before the work commenced it was foretold that it should not only be for commercial interests, but professedly and avowedly for the Church. Bishop Wainwright said to me, Your Railroad is a Church Railroad, to carry Bibles and Prayer-Books over the land. I propose that we try to obtain a great reduction in the traveling expenses of our Missionaries. All the thousands of dollars that shall be saved will be a contribution to the Church.

BISHOP NEELY.—These railroads take away the Clergy from Maine; but this Resolution will have more influence in Maine than at the West. We have more railways and our Missionaries do not travel at half fare as is the case with Clergymen in some parts of the country.

BISHOP WHITEHOUSE.—I desire to state the action of the railroads in my Diocese. I pass free over the roads, and my Clergy commonly travel at half fare. Letters are sent to me at the beginning of the year asking me to send the names of those whom I wish to pass at half fare. This action is spontaneous. Tickets are also freely given to sick Clergymen. I took the liberty of speaking on this subject in a Convention address, this part of which was afterward published as a separate tract. It gave no offence, though it was plain spoken. I received thanks from the officers of railroads that I had called their attention to this duty, which they should carry in their hearts. (They must have hearts, though corporations are said to have no souls). They are colonizing lands which belong to the Company with Scandinavians, and these foreigners come on condition that they shall have their own Church and each colony brings its own minister. The care taken by the corporation in this matter shows their *heartiness* and I feel that we can ask favors and the request will be heartily received.

BISHOP STEVENS—I know officers of railroads in my Diocese. These roads are

governed by men who are anxious to be governed by kindness. All the railroads in my Diocese give free passes to Clergymen.

BISHOP WHITTINGHAM—The Baltimore and Ohio Railroad passes all Clergymen at half fare; and the Philadelphia and Baltimore Railroad is entirely free to Clergymen.

BISHOP LEE—I am deeply indebted to Railroad Companies, and have been ever since I went to the West. As I was first going to my work I met the President of the Railroad on a car, and he then told me that I should always go free.

(The Bishop was here interrupted by a call from various members of the Board for his stage story.)

BISHOP LEE—My speech is spoiled. I was going to speak of railroads. When I first went to my Diocese there was no railroad there. It is the rule at the West that the Bishops shall pass free over the roads, and the other Clergy at half fare; but at Buffalo we leave the West, and begin to pay.

MR. WELSH—I was asked by a friend of mine, Spotted Tail, to use my influence that his people should pass free over the railroad for which his land was taken. I found that the Chippewas have a mortal dread of railroads. They think that a railroad will cut them up. The railroad officers in that section sent for a military force to protect them. I am sure they were wrong. I told the head of the Company that if they would do as the Indians request they would have no need of a military force, and he promised that, for five years, all transportation for the Indians should be at half price. This was entirely satisfactory to them.

BISHOP TALBOT—I wish to say that I hail this Resolution with great pleasure, because it is a Resolution of laymen, and will come to something. I could have said much more last night about the Diocese of Indiana, but Bishop Lay was waiting to present his work. There is no county in my Diocese that cannot be reached by railroads, and I have received the same kindness from Railroad Companies as my Brethren have acknowledged. But how shall we get our Missionaries transported to our Dioceses. I find that one great difficulty in taking Missionaries to my field is this expense of transportation. I have paid out of my own pocket \$120 (one hundred and twenty dollars) to bring a Missionary to the field. This week I must transport a Missionary to my Diocese to look at the field and send him back again. I believe this Resolution will give the greatest possible relief not only to the treasury of the Board, but to Bishops who have no treasury to draw on.

A MEMBER—I object to confining this Resolution to members of this Board. Many of our wisest men are not members of the Board. Officers of Railroads would be suitable persons to put on this Committee.

BISHOP STEVENS—I think not. Officers of Railroads may help us privately, but they would not wish to do so officially.

BISHOP CLARKSON—I shall find this of great benefit in my Diocese. The best arrangement that I could make for the transportation of a Clergyman on a Missionary tour was to get the fare reduced to half price, and that is equal to the full price here. I was not able to send him. I believe the best thing would be to appoint a Committee of Bishops to attend to this matter.

VOICES—Oh, no!

BISHOP CLARKSON—I believe it.

BISHOP ODENHEIMER—I have heard more in favor of Railroads to-day than I ever saw in the public papers, and I will stand up for the New Jersey railroads as the best of all. We have been told that Railroad Corporations have not only

souls but hearts! That is a grand idea! The New Jersey railroads are always fighting; but they are good to us. I like it—not only souls but hearts—I like it. New Jersey railroads have the pre-eminence not only in their disputes but in their generosity. There is no end to it. I could not get anything into the pockets of our Railroad men. A gentleman mentioned to me the other day that on looking over the Charter of a side road, he found that on Good Friday no work was to be required of any one connected with the road. This looks as if the Corporation had not only a soul and a heart, but almost a *new* heart. As I listened to all this conversation so new to me, I thought of a letter of introduction that some one asked for saying: "Describe me not as I am, but as I ought to be." I have an idea that much that has been said, is to teach Corporations what they ought to be.

DR. VINTON—I would like to add my experience in relation to River travel and Pulman cars, for I have received great kindness and attention in traveling. What is done is so spontaneous that it seems to be done only with the feeling that the Company is doing its duty. I second the Resolution most heartily.

The question being taken, the Resolution was carried.

On motion of the Bishop of Pittsburgh, the following Resolution was carried:

Resolved, That this Board hereby expresses its grateful acknowledgments to the railroad and other transportation companies of our country, for their liberality to the Missionary Clergy of our Church, and their promptness in acceding to the requests made in behalf of sick and needy persons for free travel or reduced charge.

The Report of the Committee on the organized work of Christian Women was then read, and made the order of the day after recess. A Resolution of thanks to the Rector, etc., was then offered, and the Board took a recess for half an hour.

WEDNESDAY AFTERNOON.

The following Resolution being the first from the Report of the Committee on the organized work of Christian women, was then read:

Resolved, That this Board hereby recognizes the tested value of organizations of trained Laity, and especially of Christian women, in prosecuting the aggressive work of the Church.

MR. HARRIS—This might seem to be a matter with which the Board has nothing to do; something that belongs to the General Convention, if it is to be taken up by the Church at large. But it seems to me to have direct connection with Mission work. While the special work of the Board is to support the Church where it is not fully planted, both at home and abroad, yet all Mission work must be of interest to this Board. If the work of the Board is to lay foundations, then this subject which has to do with laying firm, broad foundations everywhere, must be connected with our work. As soon as the freedom of the colored people at the South was known, it was voted at Rome to send among them four Associate Missions of women; the largest composed of sixty members; the smallest of thirty. These women were to multiply the hands of the Priests and carry their religion into the homes of the people. Look at their Sisterhoods over all the world: (not cloistered nuns; these may be regarded as curses.) Their Sisterhoods have been a great power, enabling them to work strongly, effectually. I do not see why they alone should use this power. Look at the Sisters among the sick and the poor, and even among the wounded on the battle-field, and also consider what they do in the education of the young. They are a tremendous power. Where we have one Church school they have twenty or thirty. They can supply education at very trifling cost, especially to girls, the future mothers of the country. They are far-sighted enough to see that if they gain these girls they gain all. We are doing something of this, but our work can not be compared with theirs, for we have not their utilized power. Why should we not have trained women to help

our parish Priests? We want them on every account; on account of economy, and on account of their permeating influence everywhere. They should be sent over all the land to do the work as only woman can do it, to the Glory of God and the infinite expansion of the Church.

THE HON. S. B. RUGGLES—I think we should speak in the broadest terms, and let women know that every work of theirs forms part of the great work of the whole Christian Church. I would speak of the works of women in the past, and let the devotees of our day see that they do not stand alone. Women Christianized Europe. The Christian Clotilda sat by the side of the heathen Clovis, and won him to her faith. Saxon queens brought their British husbands into the Church. A Greek Christian princess converted a Russian prince and brought in the great Russian Empire. I would let the humblest of our female workers know that she forms a part of this great army.

DR. POTTER—If there is one objection to this Resolution it is its lack of definiteness. We should go one step farther and appoint a committee to form plans for utilizing this power. We have said that woman can do this Mission work. Let us show definitely how she can do it. I wonder if many of those who are present know how much women are doing already. If the Bishop of Oregon had not taken a band of women with him, I venture to say we should have no such record of work in that Jurisdiction as he has sent us. Women are at work in Utah among the Mormons. It is true that these are the wives of missionaries; but their home influence is not all that they are giving. In their modesty they are doing a great work. Mr. Chairman, we want to organize, to utilize this power of work, not only for use in our cities and towns, but that we may send out with each Missionary Bishop a band of Christian women. Though I have no Resolution to offer, I hope that something will be proposed that shall take a practical shape.

DR. BABCOCK—There is an institution in Massachusetts (I think the only one in the State), for the reformation of discharged prisoners, which was founded by woman's influence. I have seen women in this Institution to whom I scarcely liked to speak, but Christian women have taken charge of them, and I have seen them restored in a few weeks by the influence of those who never lose their faith and love. The devoted workers had caught the infection from the work at Philadelphia.

REV. DR. TUSTIN—I am glad of an opportunity to bear testimony to the value of these organizations. In traveling this Summer in Sweden and Denmark, I found that scarcely any work is carried on by the National Church, as such; but it is done by women. Scarcely any power for Church work is allowed to Clergymen or to any men; and but little is done except what is done by the women. I found ready access to all places that it was desirable to see, and found that in all the towns, schools and all forms of charity were in the hands of women. Of all Christian charities I never saw such charities! The remarkable example of the Scandinavian women of old times is felt to-day, especially that of St. Bridgida. The talent which these women show for economy in the application of money is remarkable.

MR. WELSH—I have been extremely happy to hear the last speaker. His testimony corresponds to that given in letters which I have received. This organized woman's work is creeping into England. On the Continent, during the war, these women have been everywhere, not only nursing, but learning different languages that they might talk to the sick soldiers; learning even Arabic, that they might talk to the poor Turcos, and write letters home for them. We have been laggards. We are afraid of our Church; we are afraid of everything. I wish we were afraid of the devil. I am glad to see the religious bodies around us taking up this matter. One of their ministers was talking to one of the ladies in the Philadelphia Memorial House.

I heard him ask her how long she had been there. She replied, "Eighteen months." "Did you have any difficulty at first in getting into the houses of those you wished to reach?" "I did not know how to do it," she said. "Do you have any difficulty now?" he asked. "I do not know how to keep out," was the reply. The principal trainer at the Memorial House takes the novices and visits with them at first, only long enough to show them how to get into the houses and work effectually. She has been trained to the work, and if she finds one of the ladies arguing with the people about infidelity, she says: "That is not the way; but when the children have the fever go and nurse them. Nothing will stand against practical Christianity." These ladies have not uncommon talent, but such as may be found all over the land. There is one of them of whom I am now thinking, because she is to go in a few days to work among the Indians. She was left alone by the death of her mother. She heard of the Memorial House, and came to us at first from curiosity; but her heart soon warmed, as women's hearts can warm, and the first time she brought two women to a Mothers' Meeting she was as proud as if she had caught two Buffaloes. When she heard of the hospital needed among the Indians she said she would go to them. We had to send her to St. Luke's Hospital for special training, and when the proper time arrived she started to go to her work. By the time she was half way the tornado came and destroyed Mr. Hinman's mission buildings, and among them the hospital; but she was not to be deterred, she heard of an opening for her among the Yankton Sioux, and next Monday she goes to them. One of these ladies set to work to organize a parish before there was a Clergyman in the place. When a Clergyman came he thought he could do without her, but he had to send for her to come back. I came to New York to send three ladies off elsewhere. These three ladies had just four hundred men in their Bible classes and three hundred women in their Mothers' Meetings. This is only a small part of what they have done. The well-spring of love which they have carried into many homes has had a power which can be found in nothing else. This thing seems so plain that whether we or others wake up to it, it will be done. Woman's influence is great everywhere. A Clergyman who has been in Turkey has said that he could not reach the men for the wives opposed him. This Clergyman saw the training-school at Philadelphia, and felt that through women alone the work in Turkey could be done. There has been an effort to establish a similar work in New York, but it began with a fatal error. This work must be done in connection with some specific Church if you would make it powerful to train souls.

BISHOP CLARKSON—I have been much impressed by the work that is done at Chestnut Hill. I believe that the Church cannot do its work as it should be done until she employs women who will work for the love of CHRIST and the Church. On a beautiful eminence in Omaha stands the Church school for girls; opposite to it stands a Romish school. I pay my teachers \$4,500 (four thousand five hundred dollars) in addition to the expenses of their living. The Romish Bishop has just as many, and as cultured teachers; he pays them nothing but their living. How can we compete with him? The Romish Bishop extends his work from year to year or else reduces his charges. I do not mean to say that their labors ought not to be rewarded as well as those of others; but I believe that there are those who are ready to devote themselves to the service of the Church and to enable her to do her work as it ought to be done.

BISHOP WHITTINGHAM—I was glad to hear the closing remarks of my Brother, because though the first part of his speech was true, it seemed to imply that we should expect self-devotion from women that men were not called upon to exercise. I have been struck during these Missionary meetings with the amount of encouragement that is given us; but in every branch of the subject I have been struck with the evidence

before us that the time is coming when *all* must forego *all things* for CHRIST. We must either be recreant to our faith or we must be ready to give up all that we may fight our Master's battles. What we have to do is for each man in his place, and in his own circle to say to himself that everything is to be given up for CHRIST's work. CHRIST keeps the returns in His own hand, and we must be ready to give up all and leave results to Him. If every man goes out in that spirit there never has been a time when there was such an open door before us as now.

DR. LEEDS—As a son in the Church of this venerable Father I wish that his eyes may be gladdened with the sight of the restoration of two of his works. One is the introduction among us of the order of Deaconesses which still lives, but which would except for the war, have been far more effective than it now is. The other is St. James's College, whose sons have been known to be relied upon as men of integrity and usefulness. I would rejoice to see arise from those foundations noble structures to gladden the eyes of departing age. Go across the water and see the women of Kaiserwörth. Everywhere they are considered as the right hand of the Clergy. In England this same spirit of devotion has gone astray; but this is I believe in consequence of the Church of England not taking it in charge as the Lutheran Church did, and watching over it. Yet to-day, the English Church is regulating it, not killing it. If Pennsylvania could have been spared the trials that the war brought upon it, the institution in Baltimore would, to-day, have been a great power. We must have a training school to serve as an Alma Mater as Kaiserwörth and Clewer are to those who go from them; and we must have a feature that we have not yet introduced. We must have this work not only in hospitals, but in all our parishes. We should have in each parish a little Mission House with two Sisters around whom may gather all the women who want to work for CHRIST. These two women would act as guides to the others, and would lead forward the parish to do more work in a year than is now done in a life-time. We must have organized, self-perpetuating work.

REV. MR. CLAXTON—We had thought that the Report spoke distinctly, because it presented the subject of organized work for the approval of the Board. Such approval has never been given by the Church in any formal way.

BISHOP KERFOOT—The House of Bishops, at the last General Convention, expressed its approval of organized Sisterhoods and Brotherhoods for educational and other Christian work; but so conducted as not to be confounded with those of the Romanists. I have forgotten what was done in the Lower House; but such Associations were heartily endorsed by the House of Bishops.

MR. CLAXTON—I am glad to be corrected. I have heard many Rectors say there are as many women ready to work as there are men, and perhaps more; but they do not utilize this power, for want of confidence in themselves. Now, I have had for four years a Christian woman at work in my parish. Other Clergymen come to me and say: "Is it not possible for you to lend this lady to me, only to start the same work in my parish?" Only the other day one came and said: "I have large opportunities for work; but how can I get one of these women to do it? Shall I go to Mr. Welsh, and ask for one from the Memorial House? I said: "No, they have all the work that they can do; and are pleading for more helpers." "Even in Rome," Mr. Nevins said to me, "can I get a woman from the Memorial House? In all the sickness that demands my care I have to call on the Romish Sisters for aid." In Jerusalem it is the same thing.

BISHOP STEVENS—I was going to say that allusion has been made to the work that can be done by ladies still living in their homes. I would say that a great deal more may be done by such women. I hope that among the suggestions that are made to us to-day, one may be made in relation to the way of getting of such women to work.

MR. HARRIS—I think that can be done by only letting them know that the Church does want them, and approves of their working. We hear how the Church of Rome constantly receives women who offer themselves for work. Why should we not find them? I suppose the difference between the Romish women and ours is, that the former know that the Church will receive them and bless them. The efforts heretofore made have been made under at least an implied protest. But if it is known that the Church approves of this work, we shall have the workers.

BISHOP WHITTINGHAM—There are two Sisterhoods in my Diocese, and the Sisters are divided into three grades. Those of one grade devote all their time to the work; others, a considerable part of their time; and others, one hour a day.

MR. HARRIS—I was struck by a remark of the Rev. Rector of Grace Church, Baltimore, about having a small Sister House in each Parish; and also with the allusion to the fact, that women living at home may yet go out and do Christian work. I am so fortunate as to have a Christian woman in my Parish, whose time is devoted to the work; yet with all her help—and she brings in more than half of my candidates for Confirmation—I have almost cried in my distress, when I could not find one to go and nurse those who were ill of contagious diseases. You cannot ask the mother of a family to go to such cases. You cannot give them the care they need, unless you have a place where you can bring those who are sick. If we get the women at work, I don't believe that any Church under Heaven could equal us. If we do this work, we shall manifest the love of a dying CHRIST and of a living CHRIST!

A MEMBER—Evidently the interest in this work is increasing. I am glad that the House of Bishops took it up; I am glad that it has been brought forward here. Certainly we as a Church, have not employed all the agencies within our reach. Certainly, women are gifted with graces and virtues which we do not possess. We can see their influence in many ways, as the influence of mothers in their home; but we should estimate more highly than we do, their insensible influence. We have many Christian women among us, who would freely give themselves to the work. Let us have the Sisterhoods in our parishes.

The Resolution was *unanimously* carried.

DR. H. C. POTTER offered the following Resolution, which the Committee accepted as a substitute for a similar Resolution of their own, and which was also *unanimously* carried:

Resolved, That a Committee of Bishops, Clergy, and Laity, be appointed by the Chair, whose duty shall be to consider, and report at the next meeting of this Board, the best means of associating the organized or individual efforts of women with the educational and missionary work of the Church.

MR. WELSH brought up the Resolution which had been laid on the table the night before, in relation to refusing aid from the Government in carrying on our Mission work among the Indians, and urged the necessity of so carrying on the Mission work among this people, that they shall not look upon us with suspicion, or think that we are using money which might come to them in another way.

BISHOP WHITTINGHAM—It appears to me that some of our friends do not take the point of this Resolution. I was struck, years ago, with the iniquities which this Government had committed in its dealings with the Indians, and every year since that time the same state of things has been brought before my eyes. This is a great obstacle in our way, and is to be overcome by our going before these people and being able to say we have nothing to do with these things. Our Indians are naturally suspicious, and the only way is for us to go and say: "We have nothing to do with your secular difficulties; we will do what we can to help you; but our work is different from the work of the Government." As my Brother says, if we enter into collusion with the

Government, other bodies of Christians have more political power than we. I admire the wisdom of the Resolution.

DR. TWINE—I want to ask if the Resolution would interfere with the Domestic Committee receiving money from the "Civilization Fund," as it has done for some years past? Within a few days I have received a letter telling me that \$1,800 (eighteen hundred dollars) is ready for our use among the Oneidas. Am I to refuse that?

MR. KNICKERBACKER—When a treaty was made with the Indians for the surrender of their lands, an agreement was made that they should receive a proportion of money for educational purposes, a certain proportion for the purchase of tools, etc. This is *their* money to be used by the Agents. Half-breeds and traders will say to them: "These Missionaries are using *your* money; they are not doing anything for you."

DR. VAN KLEECK—I hope the Resolution will pass. We have already heard the testimony of living men; now I will give that of one who is dead. Bishop Freeman once told me that he had had more difficulty than advantage from the small sums that the Government had given him.

A MEMBER—If this Resolution is passed, do we bind ourselves never to accept aid from Government?

MR. WELSH—As a Church, yes; unless we, as a Church, are willing to go to these Indians with something more than mere preaching, we can never win them. We must show them that we are really caring for them.

BISHOP STEVENS—I am placed in the singular position of questioning the wisdom of the Report of my own Committee. I cannot see that this Board will be wise to tie up the hands of the Domestic Committee. I propose, as an amendment, that this Board commend to the Domestic Committee the serious consideration of this matter. What is to be done with this money? Who is going to have it? It is to be used for educational purposes, and are we to give up all claim to it? Let not this Church divorce itself from the Government. Rather let us serve the Government, and be its salt. If the Government says at any time, we will establish a hospital, it may be exceedingly expedient that this Church should make it a Christian hospital. I think it is not right to say, because there have been thieves, we must not use money honestly. The Indians are not so utterly stupid as not to see who is acting honestly. The only thing that makes me hesitate to condemn the Resolution, is that Mr. Welsh approves it.

MR. WELSH—A Presbyterian Mission accepted this aid, and a Government saw-mill was employed in sawing lumber for it. This almost caused a rupture. If you take Government money and establish schools you can not teach the Church Catechism in those schools. The Agent is not allowed to aid any one religious body more than another. The Indians have felt that Mr. Hinman came to them for the love of CHRIST and this is the secret of his success.

BISHOP TALBOT—I do not object to the principle underlying the present wording of the Resolution; but as the Bishop of Pittsburg has said, it ties up our hands forever. I have been so impressed with the importance of not exciting the suspicions of the Indians, that I have refused to receive \$1,500 (fifteen hundred dollars) from Government for this work; but I object strongly to tying up the hands of the Committee forever. The Indians will learn that Mr. Welsh's Church is an honest Church, and that it is not robbing them. I could name an Indian Agent who took the Agency a bankrupt, and who managed to come out a rich man, although his salary was \$1,500 (fifteen hundred dollars). The Indians understand it. A suspicion does attach to the Government now, and will for some time to come; and I believe that for the *present*, it is wise to work independently, but not to tie ourselves up forever.

BISHOP WHITTINGHAM—We have reason to thank GOD that we are in the same

position with those Christians who lived before the days of Constantine; we are entirely separate from the secular Government; we know no man after the flesh. How did evils creep into the Church? They came with the six hundred purses which Constantine gave. The reasoning then was just as specious as now. The Church was to be the Almoner of the State, and the Church accepted the bribe. The Church must keep itself distinct from the State, at rivalry with it if you will; the rivalry that must exist between flesh and spirit.

BISHOP KERFOOT—I agree with this Resolution in its principle; but not in its application. We have Chaplains in the Army and the Navy; should we not have them? We all agree that we ought to be honest, and we agree that evils have been done to the Indians. If Mr. Welsh and Mr. Hinman want to act in one way let us trust them; but if Bishop Clarkson and others want to act in another way can we not trust them too? We must leave the Bishops at liberty in this matter. We of the Freedman's Commission should be allowed to receive aid. There may be a wise and an unwise application of a principle.

BISHOP CLARKSON—I don't see that we need pass the Resolution. Mr. Welsh and Mr. Hinman may act as they think best without our passing such a Resolution. I don't agree with them about the Indian money. I don't agree with the Bishop of Indiana. I would have taken the \$1,500 (fifteen hundred dollars.)

BISHOP TALBOT—You would not at that time. Suspicion was rife among the Indians.

BISHOP KERFOOT—Bishop Whipple did.

BISHOP TALBOT—Only because the Indians would have starved to death without it. The Indians would not have had it otherwise.

MR. WELSH—He did not want to do it.

BISHOP KERFOOT—I am clearly of the opinion that Mr. Welsh is right for the present.

DR. PADDOCK—I object strongly to our doing anything that shall seem to make us refuse to be almoners of Government. We need Government money for the Freedmen, and for hospitals.

Owing to the lateness of the hour the Resolution was withdrawn, with the understanding that Mr. Welsh's pledges to the Government were unchanged.

BISHOP KERFOOT offered the following Resolution, which was unanimously carried, by the House rising:

Resolved, That this Board renew the expression of its hearty approval and the great confidence with which this Board commits such Missions to the care of the gentleman (Mr. Welsh), appointed by the Domestic Committee.

BISHOP CLARKSON moved that the following Resolution (laid on the table yesterday,) be entered on the Minutes, to be acted on at the next meeting of the Board.

Whereas, Missions on specific reservations to Indians speaking another tongue cannot now be satisfactorily and efficiently conducted under the ecclesiastical authorities of existing Dioceses; and

Whereas, The House of Bishops has already made preliminary arrangements for a separate Indian Jurisdiction; and

Whereas, The Bishop now temporarily in charge of the same has intimated his intention to request that this work be made the sole and separate duty of another Bishop: therefore

Resolved, That the House of Bishops be requested to make some arrangements that will enable and induce the Rt. Rev. H. B. Whipple, D.D., to assume the Episcopal charge of Missions in the specific Indian Jurisdiction located on the Missouri river, and also of Missions to Indians in other Reservations, with the consent of the Bishop in whose Diocese or Jurisdiction such Reservations are located..

The Motion was carried.

At six o'clock, the business before the Board being completed, it was moved that, after the reading of the Minutes and appropriate devotional Service the Board adjourn *sine die*.

The Motion was carried.

The Minutes were then read, after which the Doxology was sung, Prayers were offered, and the Benediction was pronounced.

WEDNESDAY EVENING.

PUBLIC MEETING, IN THE INTEREST OF INDIAN MISSIONS, AT THE CHURCH OF THE INCARNATION.

After the opening Services, the Rt. Rev. the Bishop of Illinois introduced the speakers of the evening, as follows:

BISHOP WHITEHOUSE.—We are called here to-night to show that the Missionary spirit now awakened in the Church, and the combination of outward events, enable us to feel that there is an opening for increased work among the Indians. We have come together to consider the special condition of a portion of the Oneida race: and we hope that the intelligence which we are to receive to-night, and the stirring facts which are to be brought before us, will arouse us to undertake and carry on this work. I am called upon to introduce to you two laymen, who will tell us what their own eyes have seen, for they have been among this people. They will tell us of the claims the Indians have upon us, and of the provision that the Government is making for them, and all the relations that make our work hopeful. I, therefore, introduce Mr. William Welsh, the mention of whose name is sufficient; he needs no more commendation; also, another layman, the Hon. F. R. Brunot, whose name and praise are in the churches; also the Bishop of Nebraska and Dakota, who will give you his experience among this people, and his reasons for hope.

MR. WELSH.—Brethren, you will all understand that such an introduction must be bewildering; but GOD'S SPIRIT can stir any one up to be a help to His ministry. Years ago, an old man, our first Missionary Bishop, said to a young man just consecrated to the same work: "You are going to the North-West. I have loved the Indians; give me your pledge that you will do your duty by them." The young man gave the pledge. My heart clave then to Bishop Whipple as Jonathan's heart clave to David. You heard, two years ago, his trumpet tones as he told us about this work; they stirred me up, and when he needed help, and called on some of us to aid him, I went to Washington and saw the Commander-in-Chief, and did otherwise what I had it in my power to do. We asked the President to select ten men to take charge of the Indians on certain Reservations and he answered, "Why not let them take charge of them all?" He then asked us to take charge of all that territory. The Government, after allowing this matter to lie dormant for years, now asks us to take charge of it. Two districts have been given to the Society of Friends, who have for years been working among the Indians with measurable success. It had been a question with the President whether to ask the War Department to take charge of the Indians. Officers of the army did, for a time, have the oversight of Indian affairs, but they have been taken away, and now the President asks the religious denominations to take care of them. Our Church has a large Reservation. Last summer I was asked to go through a part of this Reservation with Bishop Whipple. The Chippewas met us with downcast looks; but when they recognized those friends of the Indians, Bishop Whipple and the Hon. Mr. Rice, they seemed more hopeful. We did inspire those dejected Indians with hope. These chiefs asked nothing unreasonable, but they plead most earnestly for the fulfilment of the treaty stipulations. We obtained from various sources accurate information about their new Reservation, thirty-six miles

square, at White Earth. It is admirably fitted for a permanent home, and will be easy of access. On my return to the East, I went to Washington, and spoke to the President, who immediately gave orders to have the Reservation surveyed, so that the Indians may be located on farms of their own, and incited to build and cultivate the land. These Indians have already put up eight houses, in addition to the twelve built by the Government. The three hundred Indians who have remained on this Reservation have persevered most creditably under great difficulties. The Rev. J. Johnson, an Indian Missionary of the Episcopal Church, has exerted a powerful and most favorable influence over his brethren. His church is said to be filled each Sunday with attentive and devout worshippers. I will now call upon a full-blooded Chippewa to make a few remarks to you. He is exerting a good influence on his people.

THE REV. J. JOHNSON ENMEGABOWH, who was among the Clergy in the chancel, now came forward and spoke as follows:

Venerable Fathers and Christian Brethren: I am once more called upon to speak to you. I am truly happy to do so, particularly to-day, when I have been made happy to hear mentioned the name of the Red Man. Both my ears have been open to hear mention of good for my people. Since we have been trying to follow the religion of the GREAT SPIRIT, I feel sometimes disheartened because I know that our friends in the East are watching us, and we are so slow; yet when I look at the history of your people, I see how long you took to learn, and how much progress you have to make even now, with all your privileges. Since you landed in this country, four hundred and fifty years ago, you have neglected the Red Man, while you have been sending your Missionaries to foreign lands. A few years ago one of your Missionaries got astray, I suppose—the Rev. Dr. Breck—and he came and brought religion to my people, and now I can hear them say that of a truth God is no respecter of persons. Government said to us: “You must leave your country and go to a new Reservation.” I was sent with my people as a Missionary by Bishop Whipple. I had nothing; but I went, trusting in the GREAT SPIRIT. I have many Christians now among those men. I am happy to say that some of those Christian Chiefs have ploughed ten acres of our land. I may venture to say that if we have tools, in five years we could become independent of support from Government. To-day I am truly thankful to the Church that she has extended her helping hand to my people. I never felt so happy as I do to-day on hearing the great Council talk of my people. I will go back and tell my people what you intend to do for us.

MR. WELSH—I have a pamphlet here in my hand in which you will find the distinct pledge which I took to the President and to which he agreed. I met Spotted Tail and Swift Bear and other Chiefs and principal men in Council. Swift Bear, the next in authority to Spotted Tail, spoke first. He made a most sensible speech. He seemed much pleased and encouraged by our presence, and assured us that he and Spotted Tail continued the firm friends of the whites. He told us of the impatience of his people for the fulfilment of the treaty stipulations, and seemed to think that our presence would relieve the false position in which they were placed, as their Indians were slow to believe the message from the great father. Spotted Tail followed with a plain sensible talk, saying that although they had once allowed their squaws to do all the farming, yet that now he and his people had determined to cultivate the ground. They are now twenty or thirty miles from the Agency, and he is anxious to get them farther from the whisky ranches on the opposite bank of the Missouri River. He complimented Capt. Poole very highly. I was very glad, in going back to these Indians, to carry them all they had asked for. On approaching the Ponka Reservation we were cordially welcomed by the Agent, Major Hugo, by Standing Buffalo, their principal Chief, and by another powerful Indian called “Pete.” These two

Indians did us good service by carrying us out of a carriage that had broken in the deepest part of the swift running Niobrara River. I had never expected before to rejoice in the embrace of an Indian. These Indians are as far advanced towards civilization, as could be expected, where there is no written language, no teacher and no religious instructor. This Reservation is rarely visited, as it is out of the line of regular travel, hence this almost starving people seemed overjoyed to see those who they heard had assisted in reforming and benefitting their neighbors, the Santee Sioux. Standing Buffalo said, "I never before saw any one here to give me good counsel, therefore, I believe that you are sent by God." Others said that the GREAT SPIRIT must have sent us, for owing to the entire failure of their crops from drought, they were looking forward to starvation this winter. "Your visit to-day," one said, "makes us hope that God will still be for us, therefore, our hearts feel good." This people plead even more earnestly for a Missionary and for schools for their children than for food; though there is nothing but starvation before them, unless they are helped far beyond the small appropriation made by Congress at its last session. The Ponkas were once a large and powerful tribe, but small-pox, wars and frequent removals, have reduced their number to 747, in all. When I visited the Yankton Sioux, a year since, there were no churches, and schools were just then being commenced on a very small scale. These Indians last year were truly heathen, no man having cared for their souls, but this year we were cheered by a favorable change in them. As we entered upon the lower part of the Reserve, near Choteau Creek, we saw a chapel and school house in process of erection by Mad Bull, the Chief who is located in that part of the Reservation. The Rev. Mr. Hinman, in behalf of the Episcopal Church, had agreed to furnish all the materials and do all the work that was beyond the reach of the Chief. This Choteau Creek Mission is under the charge of the Rev. Paul Mazzakute, a Santee Indian Presbyterian of more than ordinary intelligence and spirituality. We looked with horror at the poles to which young men had been voluntarily tied, by inserting thongs under the muscles of the breast, to prepare for the Sun-Dance. There lay the skulls of buffaloes that had been attached to the muscles on their back in a similar manner, to heighten their sacrifice. We stood on the very ground upon which these devotees had incessantly danced for two nights and a day and a half, without food or drink, looking directly at the sun by day, and at the moon by night. This self-sacrifice is performed to fulfil some vow made during sickness or trouble. After viewing all this and more, how strange to enter a Christian Church and there find more than a hundred of the chief men of the nation anxious to hear of the better way of life. Our conference with the Santee Chiefs at the house of the Missionary, was deeply interesting. They were sad on account of the delay in dividing their land among them and in providing means for cultivating it. The religious tone of their talks, which we knew to be in harmony with their daily life, made it difficult for us to realize that they were once a warlike and blood-thirsty race.

At the close of his address, Mr. Welsh read a number of Resolutions (passed at an Indian Council,) which proved that Indians were not behind their white brethren in love of business forms.

MR. BRUNOT—I must confess I never knew that Indians were so fond of Resolutions. I have not been among such civilized Indians lately; but I have been among the wildest of Red Cloud's band. The Chief was busily engaged in holding a Council of all whom he could reach, to make them consent to live in peace with the whites, if the promises of Government should be carried out; and finally, the Indians, with their women, children and dogs, moved on to meet the officers at Fort Lawrence. As the Chiefs came just outside the Post they rushed forward with shouts and songs to make an impression. As Red Cloud went out of the town,

he passed a large marquëe, and asked what that was for? He was told that it was for the Council to meet in. "I am not a bug, to talk in a tent to the wind; I want to talk in a house," he said. They met in front of the house, we being in the porch. In opening the Council, I began with a prayer made up from the Collects of the Church. Then I called on Red Cloud to speak. To my astonishment, the Chief stalked out; took some earth from the ground; raised his hand gracefully, and addressed a prayer to the Great Spirit, all the Indians standing in most reverent attitudes. This was the prayer:

MOK-PE-AH-LU-TA (RED CLOUD)'S PRAYER.

"O GREAT SPIRIT! I pray, You to look at us. We are Your children, and You put us first in this land. We pray You to look down on us, so that nothing but the truth will be spoken in this Council. We do not ask for anything but what is right and just. When You made Your red children, O Great SPIRIT! You made them to have mercy upon them. Now we are before You to-day, praying You to look down on us, and take pity on Your poor red children. I pray You to have nothing but the truth spoken here. You are the protector of the people born with bow and arrows, and the people born with clothes, and I hope we don't pray You in vain. We are poor and ignorant. Our forefathers told us we would not be in misery if we would ask for Your help. O Great SPIRIT! look down on Your red children, and take pity on them."

Now, my friends, this sounds like a Christian prayer, and yet it is not one. This savage has no idea of Christianity; yet who is more religious than he? He does not worship graven images. We need only teach the Word of the GREAT SPIRIT in the right way to make him love CHRIST as the Indian here to-night loves Him. I imagine that many of this audience do not understand the plans of the Government in regard to the Indians. I believe the legislation of Government has almost always been intended for the good of this people, but it has not been properly carried out. I have had sent to me a list of about forty agencies, which the Secretary of the Interior had offered to different religious denominations. Of course, we understand that the act of the Secretary is the act of the President. This seems a simple matter; but if it be considered that to the victor belongs the spoils of office, then never was a grander act performed by any ruler than this, against all political influence to put aside all office seekers, and say, Christians, do you take this thing, and do what is right. All honor be to our President. But what of us? Can *we* put this opportunity aside? I am thankful that we have not thought of putting it aside. When our agents take their places on the Reservation, they will have the appointment of their subordinates of various kinds. Are they to be only civil officers? I trust that we can truly answer, No. We are not taking charge of them simply to keep the Indians and the Government from being robbed, but because CHRIST died for these people. We must give money to send Missionaries among them, and to erect the buildings required for the Missionary work, and not wait for every dollar to be drawn from us by the pleadings of the Missionaries, who ought to be at work there, but who have to be here.

Let us feel that it is our duty to show the people that the Indians must be Christianized, and civilized; that it is our duty to take care of them. We have got to educate public opinion. Whether we admit that the Indian is capable of civilization or not, it makes no difference in *our duty*. I was answered with contempt by one to whom I spoke of the prayer of Red Cloud: "If you had seen the bodies of those whom they have massacred, you would not care for the Indians any more than I do." Does any one blame the Prussian or the Frenchman for killing men in battle?

Have we not been at war ourselves? and dare we say to these savages that it is a crime for them to fight in their way (and we have taught them no better way) in time of war? I do not believe that there will be any more massacres now. There have been none since Red Cloud promised that there should be peace. I don't want to be understood as wanting to picture the Indian in glowing colors; but if I picture him as low down as those who pierced CHRIST on the Cross, is that any reason for not trying to raise him up? What difference would it make in our duty if never one single Indian had been converted? When we were told to preach the Gospel were we told to count up how much it would cost? In the past an awful record has been written against the people of this land for their treatment of the Indians.

I ask pardon that I have left my line of thought and wandered off in this way.

BISHOP CLARKSON — It requires courage to speak at so late an hour, when the Congregation are all wanting to go home; but I do wish to say that among the fifteen hundred Indians at the Santee Agency, twenty per cent. are communicants—a proportion equal to two hundred thousand of the people of New York. They have the Prayer Book translated into their own language, by the Rev. Mr. Hinman. Their Chapel and Mission house have been destroyed by a tornado; but they have already built two more Mission houses. They have two white Missionaries, who are fitted to stand among the Clergy anywhere, but who have gone and buried themselves there. Are we not bound to support them? The Santee-Sioux speak almost the same language that is spoken in all the Reservations in my Jurisdiction, so that the same Missionaries can speak to any of these seventy-five thousand Indians. As has been so well said by Mr. Brunot, President Grant, in turning his back upon political office seekers shows as much courage and as sublime heroism as when he stood before Vicksburg, and in the Wilderness. I wish I had time—I must take time before I leave New York—to tell about my visits to the Indians. They are great *ritualists*. Once when I was holding a Confirmation, I saw a strange Indian standing in the aisle during the whole Service; afterwards, being asked by an agent to preach in another place, I saw the same Indian among the congregation. As I was about to begin to preach, the agent said to me: "The chiefs want to know if you have your Medicine clothes?" So I got my robes and put them on. If I had been a Low Churchmen before, I should have been obliged to become a ritualist among the Indians. I have known Indians to object to having their children baptized until "the little Medicine Chief, with the heap-sleeves comes along." If the efforts made to Christianize these people were equal to those which have been made to subdue them, there would not be a wigwam among them, whence Christian prayer would not ascend.

(AFTER THE OFFERTORY.)

BISHOP POTTER—It may be known to many here that to-day the Federate Council of the five Dioceses in the State of New York met in this city. Of course the Holy Communion was administered. The alms at the offertory then made were for no specified object, and the question arose, "what shall we do with them?" It was suggested that we should present them to Mr. Hinman's Mission. I never heard a warmer or more unanimous assent. I asked to be allowed to present them at this meeting, not because they amount to much, but to show the interest of the Dioceses in this work.

After suitable devotional exercises, the congregation was dismissed with the Benediction.

Domestic Missions

OF THE

Protestant Episcopal Church.

DECEMBER, 1870.

A LETTER FROM BISHOP TUTTLE.

SALT LAKE CITY, UTAH, Oct. 19, 1870.

REV. AND DEAR SIR:—I am home again from my visitation of Idaho Territory, after a tour of a thousand miles.

Three towns only of the Territory have I visited, Boise City, Idaho City, and Silver City.

Boise City, the Capital, distant about 400 miles from Salt Lake, is a pleasant and substantial town of 1,500 inhabitants. There we have St. Michael's Church, and St. Michael's School, and your two Missionaries, the Rev. Messrs. Miller and H. L. Foote, to take care of both.

The quality of Church work and Church growth in Boise is pre-eminently steady and healthy. Roots are striking deep down, unseen. Leaves and fruitage are not precociously abundant. Yet the manifested results even are encouraging. In St. Michael's Parish the number of Communicants has increased in three years from six to thirty-five. On Sept. 4, I Confirmed nine, an excellent class, and admirably prepared by the Rev. Mr. Foote.

In St. Michael's School are forty-five pupils. The two Clergymen and a lady assistant are the teachers.

Messrs. Miller and Foote are the only Protestant Ministers at work in all the Territory. During the last year, also, ours have been the only religious Services held in Boise. Now, by the aid of the soldiers of the garrison, the Roman Catholics are making desperate efforts to build a church. Long since they proclaimed that a school would be opened by the "Sisters." But the demand for a good school from Protestant parents we supplied by our St. Michael's, and in consequence, the "Sisters" have not yet come.

For the use of the School, and incidentally because of the crowding congregations on Sundays, we are intending to make an addition to St. Michael's Church. The funds for this, as well as for enlarging and improving the Rectory, were in great measure given by kind helpers in the

East, to the Rev. Mr. Miller during his visit there last Summer. The Vestry have kindly agreed to place all deeds for Church property in my hands, for me to hold in trust.

Idaho City is 40 miles from Boise. There Mr. Foote and I spent Sunday, August 28th. It is a town of 1,900 inhabitants, but 1,000, more than half, are Chinamen. The Joss House of the latter remains. The Romanists keep up their Church, but their school has faded utterly away.

The Penitentiary is there, and our Clergy have held several Services with the prisoners. I also held a Service in the prison walls, and confirmed one of the inmates, presented by Mr. Foote. Heavy doors and grated bars were opened, and clanking chains kept still while we were there, and all were respectful and attentive. Mr. Miller spends one Sunday per month in Idaho City, and Mr. Foote the same.

Silver City is 65 miles from Boise City. Mr. Foote goes over there one Sunday every month. He and I spent Sunday, August 14th, in Silver. Here also are the Romish Church and the Joss House. For both Idaho and Silver I am convinced that, for the present, our best way is to care for them through the associate Mission located at Boise. I have been spending nine Sundays in Idaho Territory, seven of them in Boise. I claim to know well the character of the missionary work doing there. It is the sound, steady, gradual, educational training of Christian admonition and Churchly nurture. May God's blessing rest, for guidance and for cheer, upon the wise, patient and persistent labors of our two Missionaries of that field.

I return to the Mormon Capital to find Mr. Haskins overrun with applications for entrance into our St. Mark's School. We now have in it 214 pupils. I come to find also, the massive and beautiful walls of St. Mark's Church up, and the roof going on. But here we must now stop, for, alas! expenses outrunning estimates, our funds are utterly exhausted.

Mr. Gillogly has also opened a School at Ogden, with 19 pupils. So our steady winter's work in School and Parish closes in upon us all. May God send us helpers in our need, and minister to us the grace of His HOLY SPIRIT that we may do His will, for the SAVIOUR's sake. Amen.

HOME AGAIN.

The Rev. Mr. Washburn, who has recently spent some time in New York, soliciting funds in aid of St. Thomas' Church, Aroostook Co., Maine, writes us from Ashland, under date of November 15, to report his safe return. After delaying some time near the mouth of the Penobscot, he started with his wife, child, and baggage in his wagon, drawn by his over-tasked horse. The first part of the way lay "through the deep mud", and the last through "six inches" of snow. By this time he is

probably "snowed in" for the winter. He was very glad to get "home again," and the people were "glad also." He writes:

"I confess I was surprised to see how strong their attachment had become for the Services of the Church. I had been gone nine weeks, and on my return, the cordial welcome from old and young, the earnest exclamations, 'Oh we have been so lonesome without the Services,' 'It seems an age since you were here,' 'I did not know that I loved the Services so well,' the hearty, though somewhat familiar salutation 'Halloa, Mr. Washburn!' of some of the younger portion of the juveniles, and the mournful greeting of a family who had lost one of their number in my absence—the tear-dimmed eyes and choking voice of the sisters, as they told me how very anxious their lost one had been to see me before she died, and how sorry she was that I could not be there to read the Burial Service, the story of the sickness, the account of the last hours, what she said to each, and how willing she was to die—all these things told plainly that I had been missed, and that the Church and her Services had taken a firm hold of the affections of the people.

"The prospect here is indeed encouraging—May God help me to be a faithful missionary amongst them, and to labor earnestly to bring souls to CHRIST."

BISHOP TUTTLE'S MISSION AT SALT LAKE CITY.

Among the many memorable incidents which interested the Missionary Delegation on their journey to and from California in April and May last, few are recalled with more pleasure and gratification than their visit to Bishop Tuttle, at Salt Lake City. They arrived there on the afternoon of Saturday April 23, and after passing the Sabbath, left there on the afternoon of Monday 25th. They visited the Sunday and Day Schools, attended the Services of our Church, and learned from the Bishop, and their own observation, the success of his efforts to plant our Church in the very heart of Mormonism, and to establish a Parish, Sunday and Day School in connection with it. The Rev. Mr. Foote, the able co-adjutor of the Bishop, was then at the East upon his successful mission of collecting funds for the erection of St. Mark's Church at Salt Lake City: an enterprise which very justly and largely interested Churchmen in the Atlantic States. The Missionary Delegation were unanimous in opinion, that no Mission, west of the Rocky Mountains, claimed more earnestly the aid and sympathy of our Church than the one so auspiciously inaugurated at Salt Lake City but little more than three years before. The Services are regularly performed, and entirely free from any molestation on the part of the Mormons, and the Parish School is largely attended by the Mormon children, whose parents prefer they should be educated by our Teachers.

The corner stone of the new St. Mark's Church was laid with the usual Services by the Bishop on July 30th last, and the plans, estimates &c., were furnished by Mr. Upjohn of this City. The Delegation visited the site of the Church, and cordially acquiesced in the views expressed by the Bishop in regard to his plans and purposes. The Bishop and his excellent and attractive wife, accompanied the Delegation to San Francisco, and were their guests during their sojourn on the Pacific. They greatly endeared themselves to us all by their unaffected zeal, willing self-sacrifice and heart-warm devotion to the cause in which they had enlisted.

The writer (one of the Delegates), there first formed their acquaintance, and from the exceeding interest manifested for his admirable work, the Bishop has lately written him as to the progress of the building, and the necessity for further aid. Annexed are extracts from his letter under date October 12th, 1870.

"I have gotten home from my four months tour in Montana and Idaho, and I have come to find myself in sad straits.

"As you are aware, we resolved last year to build a church here. Mr. Foote, while on a visit East, gathered funds. We also deliberately resolved to build in solidity and beauty, as the true economy, and for marked contrast with the Mormon structures. We secured from Mr. Upjohn plans for a building of solid plainness and beautiful simplicity. His estimate was \$15,000. Mr. Foote received from the generous East, \$18,707,27. Salt Lake City has given \$844,33: Total \$19,551,60.

"We let contracts and began building: but owing to the abundance of cut stone used, and to the basement which we had to add for the Sunday School room, our expenses have far out run estimates.

"I find the walls up, and the materials, roof, doors, windows, seats &c., purchased, but the roof not on, and the funds all exhausted and a debt incurred as follows:

Money borrowed—short loans without Interest.....	\$4,377 64
Due Laborers.....	932 35
" for Materials.....	314 57
" " Freights.....	78 00
	<hr/>
	\$5,702 56

"To this must be added sufficient for putting on the roof, that our purchased materials may be sheltered: say \$870.

"To complete the church \$10,000 will be needed.

"The church is a most substantial and beautiful one, with walls three feet thick and built throughout of red sandstone. It is 30 feet by 84. I have inspected all accounts, I cannot find them chargeable with mismanagement, inaccuracy, wastefulness or extravagance. It is the solid beauty of our church that has placed us in our present sad state of debt. It bitterly galls me to come home and find myself embarrassed as I am.

It has ever been a guiding principle with me in all the practical management of our Missionary operations, 'never run in debt.'

"Most glad and grateful indeed shall I be when in the Lord's own good time, this sore burden of debt shall be removed from me. Our school is most vigorous. Rev. Mr. Haskins has practical charge. I teach in it one hour per day. It now has six teachers and 214 scholars. In our Sunday school are 160 scholars.

"We now have regular and full Sunday Services in four points in Utah. At Ogden we have started a school with 17 scholars &c."

Will not earnest and liberal Churchmen promptly come to the aid of this most interesting and important work, and relieve our good Missionary Bishop from the embarrassments which the creation of his church has occasioned?

A LAY MEMBER OF THE DELEGATION TO CALIFORNIA.

PACIFIC COAST ASSOCIATE MISSION.

To-day (Nov. 3d,) three years ago, the members of the Associate Mission for the Pacific Coast, arrived by steamer at the city of San Francisco. Our many friends, who have followed us with their prayers and alms, are now informed of the work which has here been permitted us to do for the Great Head of the Church. This Mission has occupied seventeen Stations and Parishes, over an extent of country two hundred miles in length by fifty miles in breadth.

The four original founders of the Mission, who banded themselves together for three years, have kept their pledge to the Church and to one another, and now they are occupied in district work, within this same field.

Their Church School at Benicia has been founded, we trust permanently, and is in the custody of a responsible Board of Trustees, with the Bishop of California as President. The Associate Mission has presented for Ordination four persons, two Deacons and two Priests. The last term of the Grammar School, in charge of this Mission, numbered *eighty-five* boarders and fifteen day scholars, making one hundred boys under careful Christian training. The School has now ample accommodations for ninety boarders, and the Trustees hold for it a property valued at forty thousand dollars.

We are indebted to friends in the Atlantic States for the half part of the original purchase of the College buildings and grounds, as also for much other pecuniary assistance in supporting the Missionaries, the students for the University and providing furniture for the School. But for this aid, the work to-day would have had no name on the Pacific Coast. We thank these friends in the name of Churchmen here, for the great assistance so liberally and so timely extended to us.

One feature however, of the Associate Mission remains to be accomplished, and it may be regarded in importance second to none in the keeping of the Christian Church. It is the School for the education of the daughters of this land. This too, in its initiatory stages, requires the prayers and fostering aid of our friends abroad, before permanent foundations can be laid here. This Coast is yet in its infancy and is essentially Missionary ground, and it is impossible to expect it to do its duty, in a Christian point of view, until it has been educated to it. The earnest request of my heart is now made to our friends in the States to assist us in laying foundations for the education of the daughters of this land; by foundations we mean the erection of the first buildings for the School.

Five thousand dollars will enable us to put up the first section of the plan we have designed for the building. It rests with our friends abroad, whether this too shall be a success equal to that of the boys' school. The Romanists are largely educating, in Convents, the daughters of our people, who seem blinded to the consequences.

Only when we shall build, as the Romanists have built and continue to build everywhere, will they awaken to the necessity of a different education. When the building is up and the School is opened, then will they patronize it. I have already begun this department on my own responsibility, in a rented house. Lands, free of expense are now offered as a site for the building, and I greatly desire to occupy it early in the coming year.

In the year 1871, it will be thirty years since I began with Drs. Adams and Hobart at Nashotah. The many foundations which have since been laid, are known to the Church. This may be the last of the series for which I shall ask your prayers and offerings.

J. LLOYD BRECK, *Missionary.*

THE Rev. C. A. Bruce writes from Batesville, that, "Bishop Pierce at his visit expressed himself as much pleased at the state of the different stations, and satisfied at the amount of work accomplished by your missionary. I have removed to Batesville, Independence County, Arkansas, as a healthier place for the residence of my family."

BOOK NOTICE.

Shiloh: By W. M. L. JAY, New York: E. P. Dutton & Co. 1870.

THIS work, in a somewhat briefer form, appeared as a serial in *The Churchman*; and the interest excited justified the Publishers in bringing it out in a handsome volume. The work is lively, and even brilliant in its style, unexceptionably pure and churchly in its tone, and is composed of those solid and enduring materials that alone can make a book of this kind of permanent use.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from October 1st to November 1st, 1870, inclusive:

ALBANY.			New York—St. Clement's, of w'ch		
Cooperstown—Christ.....	25 00		for Rev. J. J. En-		
Luzerne—St. Mary's.....	1 31		megahbowh, \$96.30.	116 30	
Rensselaerville—Ans. to appeal.....	10 00		St. John's Evangelist.	10 00	
Schodack Landing.....	20 00	56 31	St. Thomas', Mrs. Hal-		
			lett, quart. pay't....	75 00	
CENTRAL NEW YORK.			D. T. Hoag, quarterly		
Auburn—A. A. L., for Bp. Morris.	3 00	3 00	payment.....	75 00	
CONNECTICUT.			Mrs. H. D. Alrich, for		
Bridgeport—R. B., for Bp. Randall	50		Rev. W. H. Wash-		
Hartford—Misses Buel.....	5 00		burn.....	100 00	
New Britain—St. Mark's.....	62 47		M. S. J., for Santee....	50 00	
New Haven—St. Paul's Miss., F.			J. H. C., for Nashotah	10 00	
H. B. quart. pay't.	75 00		A friend, for Missions	5 00	
New London—Mrs. A. H. Chew,			T. H. C.....	5 00	
for Bp. Whipple..	25 00		A thank offering.....	1 00	
Warehouse Point—St. John's, for			A friend, for Santee....	1 00	
Santee.....	10 00		C. J. A.....	50	
Waterbury—St. John's, of which			Sing Sing—Trinity quart. paym't.	75 00	
for Santee, \$5; for			White Plains—Grace Miss. Chapel	6 38	1254 18
scholarships at Salt					
Lake City, \$17.....	22 00		OHIO.		
Watertown—Miss H. F. B.....	1 00	200 97	Mansfield—Grace, for Bp. Tuttle..	7 00	7 00
ILLINOIS.			PENNSYLVANIA.		
Chicago—St. Mark's, for Santee....	5 00		Birdsboro—St. Michael's.....	10 00	
Jacksonville—Trinity S. S., one			Chestnut Hill—St. Paul's, Miss G.		
class, for Salt			C. M.....	10 00	
Lake.....	95		Philadelphia—Calvary, A. N. L.....	10 00	
Morrison—S. A. S., for Santee.....	5 00		St. Mark's, of w'ch		
Springfield—St. Paul's.....	51 59	62 54	for Bp. Morris, \$5	315 17	
LONG ISLAND.			Rev. A. F., towards		
Brooklyn—St. John's Chapel.....	25 00		a horse for Rev.		
Flatbush—St Paul's add.....	5 28	30 28	S. P. Kelly.....	5 00	
MARYLAND.			West Haverford—C.....	50 00	
Annapolis—St. Anne's, for Santee	43 51		Williamsport—Christ.....	40 86	441 03
Aquasco—St. Paul's.....	6 25		PITTSBURGH.		
Baltimore—Free Ch. St. Barnabas	50 00		Meadville—Rev. R. Smith, for Bp.		
St. Paul's ½	65 65		Morris.....	2 00	
A friend of Missions.	2 00		Pittsburgh—St John's.....	11 45	13 45
Cambridge—A young soldier.....	25	167 66	RHODE ISLAND.		
MASSACHUSETTS.			Newport—Mrs. Edwd. King, \$25;		
Dedham—St. Paul's.....	52 65	52 65	Mr. and Mrs. Danl. Le		
MICHIGAN.			Roy, \$50; for Rev. S.		
Detroit—Sigma.....	10 00		D. Human.....	75 00	
Ft. Wayne—C. W. Fitch, U. S. A.,			Family Missionary box,		
for Santee.....	2 00		Christmas offering.....	40 00	115 00
Jackson—St. Paul's.....	10 00		VIRGINIA.		
Marquette—Julia A. Sohiers.....	1 00		Norfolk—R. C. T. for Santee.....	1 00	1 00
Saugatuck—All Saints'.....	4 00	27 00	WESTERN NEW YORK.		
MISSOURI.			Albion—P. A. F.....	4 00	
Kansas City—St. Luke's.....	7 60	7 60	Brockport—D. H.....	2 00	
NEW JERSEY.			Buffalo—Of which for St. Mark's		
Newark—Trinity, a Communicant,			School, Salt Lake, \$40	100 00	
C. M. S.....	100 00	100 00	Niagara Falls—St. Peter's, a		
NEW YORK.			member.....	36 00	142 06
Edgewater—St. Paul's, of which			WISCONSIN.		
for Santee, \$5; for			Ripon—Family Miss. box.....	6 00	6 00
Salt Lake, \$6.21;			MITE CHESTS.		
for Nashotah, \$10..	21 21		Received for the month.....	215 93	
Garrison's—St. Philip's, for Rev.			ARMY DEPARTMENT.		
J. J. Enmegahbowh	49 26		Received for the month.....	84 28	
New York—Calvary Chapel, for			YOUNG CHRISTIAN SOLDIER.		
Rev. Enmegahbowh	33 64		Received for the month.....	48 78	
Calvary Chapel, five-			MISCELLANEOUS.		
cent collection.....	27 05		Anon. for Rev. M. Hoyt.....	10 00	
Grace.....	75 00		E. E.....	10 00	
Holy Comforter S. S.,			A friend for Santee.....	10 00	30 00
for Rev. G. D. B.			Received for General Purposes.....	2078 80	
Miller.....	15 00		Special.....	987 86	
Incarnation, of which					
for Bishop Whipple,					
\$250; Bp. Morris,					
\$250.....	502 84				

Total receipts for the month..... \$3066 66

Foreign Missions

OF THE

Protestant Episcopal Church.

DECEMBER, 1870.

THE LATE MEETING OF THE BOARD OF MISSIONS.

THE Thirty-fifth Annual Meeting of the Board of Missions was opened as usual with a sermon, on Sunday evening, October 23d. The meetings for business began on Monday and were continued till Wednesday evening. It is generally conceded that this meeting was the largest in respect to attendance, the most spirited and interesting which the Board has had for many years. Christian candor and Christian feeling seemed to prevail throughout. Nothing occurred in discussion to mar the harmony and dignity that should characterize such an assemblage and such an occasion. The remarks of Bishop Bedell respecting the meeting last year may be applied with equal propriety to this. Of the doings and speeches on that occasion he said: "They reminded one of olden time, when the strongest and best minds both of Clergy and laity were concentrated on this cause. While disputation rages outside, earnest men of all shades of view seemed to take shelter within the Board of Missions, and to find peace in working together for the spread of the Gospel. It was hopeful." If this were true of the meeting of 1859, it is emphatically so of the meeting of 1870. "It was hopeful."

Agreeably to the custom of former years, the most important papers presented to the Board, so far as they relate to this Department, will appear successively in the *SPIRIT OF MISSIONS*. The Report of the *Foreign Committee* will be found in the present number.

THIRTY-FIFTH ANNUAL REPORT OF THE FOREIGN COMMITTEE.

The Foreign Committee in making their Report to the Board on the Church's work abroad during the year just closed, cannot but feel the pressure of the peculiar circumstances, in the condition of the world, which are now the subject of universal observation and comment.

Events of mighty significance are transpiring before the eyes of the nations, and

men are struck with wonder at the unwonted speed with which the wheels of God's Providence seem now to move—abasing the lofty and humbling the pride of human pretension.

It is not the province of the Committee to remark upon the political changes which are being evolved by the movements of hostile armies engaged in deadly conflict, nor to predict what shall come of all this to the Church of CHRIST; yet surely he must sleep heavily who is not roused by the Voice which now speaks in trumpet tones to the followers of CHRIST in all the world—to be instant in prayer, and quickened with new zeal for the coming of the Kingdom of the LORD, for the spread of the Gospel of peace and salvation, for the gathering in of the people of all lands under the banner of Emmanuel—our GOD and SAVIOUR JESUS CHRIST.

Shall a result like this be the precious fruits of those direful judgments which are abroad in the earth? While God displays His majesty and power, working out His Holy purposes for a race redeemed by the blood of His SON, shall the privilege and duty of being co-workers with Him in the grand design of saving the lost, be so esteemed as to bring out man's mightiest energy and most unreserved devotion?

Surely, no man who does so esteem this privilege, no man who measures aright his duty to the Church of CHRIST and to its Divine Head, can stand aloof from the work of Foreign Missions, and say: "With this I have no concern; these lie without the bounds of my sympathy and co-operation;" and yet hundreds of men—Christian men, with the open page of Divine Revelation before them, in the face of the express command of CHRIST to His Church, declare by their actions and often by their words that they are absolved from the obligation of giving the Gospel to the nations which have it not. The Committee are forced to go further and say that many of the Clergy evince little or no interest in the work of Foreign Missions; their congregations receive no instruction with regard to them; and what is the result? A Treasury so restricted that the work is carried on under a constant pressure of embarrassment and mortification; it is so cramped and fettered as to induce of necessity, doubt and hesitation; the absolute demands attending its growth cannot be met, and an amount of disquietude and distress are endured by the Missionaries, as well as by the Committee, of which the Church has little conception.

Where is the remedy for this evil to be found? God's Word has spoken—the Church at large has recognized the obligation laid upon it by that word, and has legislated upon it. The Board of Missions was created by the Church to conduct its Missionary work, through Committees appointed by itself—dependent entirely upon the contributions of the parishes which compose the Church.

The Committees publish in a variety of forms, month by month, full particulars concerning the work, and use other appliances to induce attention to its claims. More might perhaps be done, but much is done in these respects, and yet the evil exists; the work is not supported by adequate contributions. Is the Church too poor to sustain it? No one believes that this is so. The remedy, your Committee think, is to be found, and found only, in the proper instruction of the people by the Pastors of the Church; they are the Divinely appointed agents to do this work—no third party, no intervening means from outside can properly take the place of parochial instruction by those whose office it is to give it; and, in the judgment of the Committee, the halting and unsatisfactory way in which the whole general missionary work of the Church is carried on, will meet no adequate remedy until, in its several parts, it become the theme of frequent public instruction and exhortation by the Clergy, each in his appointed sphere.

FINANCIAL STATEMENT.

The Committee reported in October, 1869, the receipts for the year then closed to

be \$25,000 more than those in 1868. All hearts were encouraged—the Sessions of the Board for the two or three days of its meeting were exceedingly animated, and the hope was entertained that the Cause of Missions had received a new impulse whose fruits would be manifested in the year just ended. Now, however, the Committee have to report a falling off of receipts below those of the previous year, and the consequence is, they are not able to meet the obligations which they could not do otherwise than assume, except at a sacrifice of the interests of the work. If the experience of the previous year had been repeated and \$25,000 had been added to the receipts of this year, over those of the last, the aspect of things would have been entirely changed, and there would have been no debt, either for amounts laid over from previous arrearages, or deficiency in meeting the appropriations for the year.

RECEIPTS AND PAYMENTS.

Receipts of the Foreign Committee from October 1st, 1869, to October 1st 1870, including interest on Trust Funds..... \$80,063 58

Of which contributed for

Mission in Greece.....	\$924 05
" " China and Japan.....	8,076 64
" " Africa.....	9,390 83
" " Hayti.....	10 00
Specific objects.....	1,855 00
General Fund.....	59,807 06
	<u>\$80,063 58.</u>

The expenditures for the same period were:

For the Mission in Greece.....	8,519 97
" " China and Japan.....	20,905 57
" " Africa.....	33,701 04
" " Hayti.....	3,067 76
Specific Objects.....	3,609 67
Publications.....	5,069 77
General Expenses—Salaries of Secretaries and Clerk Hire....	8,302 57
Delegate Meetings—Printing, &c.....	364 70
Board of Missions—Printing Reports, &c.....	407 11
Missionary Box Association.....	1 030 90
Rent.....	856 00
Travelling Expenses.....	103 06
Interest.....	112 44
Foreign and Domestic Postage, Freight, Insurance, &c.....	1,365 12

\$87,415 68

Balance due Treasurer, Oct. 1, 1869..... 7,435 83

Balance to New Account..... \$14,787 93

\$94,851 51 \$94,851 51

Balance brought down due Treasurer Oct. 1, 1870..... \$14,787 93

LEGACIES.

Green Point, N. Y.,	Estate of Mary E. Wood.....	\$51 00
Reading, Penn.,	" W. A. Richards.....	3,168 25
Cincinnati, Ohio.,	" S. G. Brown.....	375 00
Pawtucket, R. I.,	" A. E. Bowers.....	200 00
Providence, R. I.,	" Ann E. Aborn.....	4 23
Poughkeepsie, N. Y.,	" Alice A. Knill.....	7,213 85
Geneseo, W. N. Y.,	" Allen Ayrault.....	469 23
Salem, Mass.,	" Joseph Adams.....	94 00
Great Barrington, Mass.,	" Silas Sprague.....	235 00
New York, N. Y.,	" C. Rapelye.....	1,008 60
Middletown, Conn.,	" Miss L. Stevens.....	23 50
Ithaca, W. N. Y.,	" Charlotte Glover.....	100 00

LEGACIES—*Continued.*

Watertown, Conn.,	Estate of Chester Hard.....	50 00
Frankford, Penn.,	“ F. W. E. Stone.....	131 00
New York, N. Y.,	“ Mrs. P. Bedell.....	500 00
Stratford, Conn.,	“ Mrs. Jesup Banks.....	188 00
Syracuse, N. Y.,	“ Sarah R. White.....	1,089 33
Newburyport, Mass.,	“ Miss H. Tracy.....	47 00
Bristol, R. I.,	“ Mr. M. M. Pease.....	47 00
Philadelphia, Penn.,	“ Rebecca Gumbes.....	890 00

\$15,884 99

SECRETARY AND GENERAL AGENT.

THE Rev. Dr. Denison, after a connection (first and last) of twenty years, with the Foreign Committee, has asked to be relieved from the responsible duties of his office as Secretary and General Agent, and his resignation has been accepted, to take effect whenever his successor be ready to assume the charge.

The Rev. William H. Hare, of Philadelphia, has been elected to the office thus vacated.

PUBLICATIONS.

THE SPIRIT OF MISSIONS and the new monthly paper, HOME AND ABROAD, are the subject of a Special Report to be presented by the Secretaries.

THE CARRIER DOVE is published in a monthly edition of 28,000 copies. It is edited with care, to make its contents useful in begetting and fostering a missionary spirit among the children and youth of the Church.

MISSIONARY BOXES.

The system of Family Missionary Boxes has been employed by the Committee to a small extent for several years. Last winter it was determined, if possible, greatly to extend its use in the hope of making it an efficient agent in gathering in systematic offerings from households, and largely increasing the available means for the work. A neat and inexpensive style of box, covered with appropriate texts of Scripture and suitable devices, was prepared—the distribution thoroughly systematized, every box being registered by number and recorded at the office of the Committee.

The number of boxes sent out thus far is, in all, 7,000; these have been sent chiefly in answer to calls from Rectors: single boxes have been supplied to families upon their own request.

The time set down for the first opening of the boxes was so near that of their first distribution last spring, that not much was expected or received at that time. At the season for the next opening, (Christmas,) it is hoped that large returns will be made.

GREECE.

Miss Marion Muir, who has been for several years connected with the Mission in Athens, was put in temporary charge of the same upon the resignation of Dr. Hill. Miss Muir has devoted herself with great assiduity to the work, and its condition of usefulness in the line of religious and other instruction of the young females of Greece is quite satisfactory. Associated with Miss Muir are twelve female teachers, maintaining the usual routine of studies, Bible instruction being now as always the prominent and distinguishing feature of the establishment, and the number of scholars being about as usual.

With a view to concentration and economy, the Committee have given directions for such alterations of the Mission School building as shall fit it for occupancy as a dwelling for Miss Muir and such of her associates as must reside with her, as well as answer the ordinary purposes of a school. The Committee have appropriated and sent in monthly remittances to Greece the amount named by the Board, designating one thousand dollars in gold, being one quarter of the whole appropriation, to the support of Dr. and Mrs. Hill.

WEST AFRICA.

The work in this portion of the field has not differed materially in the number of stations occupied and of men employed, from the previous year; a few of those occupying subordinate positions have, for various causes, been dismissed—in some cases for inefficiency, in others through a more painful necessity; but the Mission has, it is supposed, been rather strengthened than otherwise. More might have been done with the appliances which are there within reach, had the means at the command of the Committee been sufficient for their full employment. Nevertheless, there is much to encourage in the progress which has been made, and especially in the promise which the present training of young men in the Hoffman Institute, and elsewhere, gives of a better supply, in time, of efficient laborers than the Mission has hitherto been able to command. To the matter of thorough training, with this end in view, the time and attention of the Rev. Mr. Auer are largely devoted; for this work he has peculiar qualifications in his own scholarly attainments and thorough acquaintance with the art of communicating instruction. He has devoted himself to the careful study of the native language and added to the translations in it, previously made by Bishop Payne, and is making it, more than ever before, the language employed in the native schools, both for religious and secular instruction.

The young men of the Hoffman Institute are called upon to put the instructions received to practical use, being required to do missionary duty in places in the neighborhood. The number of students is about 17. Besides his duties in the care of this Institution, Mr. Auer's labors are varied and extended, often taxing him to the very utmost, and at all times too weighty for any man long to endure. The absence of the Bishop has thrown upon him very great responsibilities, not only at the station where he lives—Cavalla—but in the work of general supervision over all that portion of the field of Cape Palmas and parts adjacent. It is exceedingly important, that as soon as possible, his labors should be shared by two other white missionaries from this country, and the Committee will be greatly rejoiced when this necessity shall be met; for although the hope is indulged of reaching in due time a point of progress when the whole work in Africa may be committed to the sons of Africa, yet for the present at least, the combining of the two races in the work of elevating Africa seems to be a necessity; this is certainly true of the Missions in the region already mentioned—Cape Palmas, and parts adjacent.

Less than a year ago, the Committee, in the hope of affording some relief to Mr. Auer, appointed and sent out Mr. J. W. Norwood, who had been for some time connected as a student with the Mission House in West Philadelphia. He embarked with his wife and child in the Colonization ship, which sailed about the first of November, and reached Cape Palmas on the 11th of January. Mrs. Norwood left Africa very shortly after their arrival out, her child having become ill, and in August last Mr. Norwood resigned his position, and left the Mission, not being able to endure the climate. This was a very great disappointment to the hope cherished by the Committee, that although a layman, Mr. Norwood would be able to render very efficient help to the over-tasked missionary, the Rev. Mr. Auer.

Miss Margaretta Scott, after five years of faithful service in Africa, returned to this country in December last to recruit her health, and purposes to go back next Spring to her work. The interesting fact may here be mentioned, that the Ladies' Missionary Society of St. Paul's Church, Jackson, Michigan, are paying the salary of Miss Scott, having adopted her, in this regard, as their Missionary.

Within the proper limits of this Report the Committee can do no more than to make very brief notice of the various Stations near Cape Palmas:

THE FEMALE ORPHAN ASYLUM at the Cape, under the care of Miss Savery, a Missionary teacher from this country.

HARPER (Liberian Station near Cape Palmas)—St. Mark's Church, Rev. S. D. Ferguson, Minister. Connected therewith is a Parish School, of which Mrs. Simpson is teacher. Pupils, 57. Supported in part by the congregation of St. Mark's Church.

HOFFMAN (Native Station)—Rev. S. W. Seton, Missionary in charge. A School is connected with this Station. Beneficiaries, 15; Day Scholars, 15; 30.

MOUNT VAUGHAN HIGH SCHOOL—Recently under the charge of Joseph Elliott. Pupils, 23.

ROCKTOWN (Native)—Four Teachers. Miss Gregg, Mrs. Toomey, Mr. Bedell, and Mr. Hunt. Number of scholars not given.

HALF GRARVAY—Teacher, Mr. John Farr. Beneficiaries, 8.

GRAWAY (Native)—Teachers, Mr. J. Bayard and wife. Beneficiaries, 6.

CAVALLA (Native)—Teacher, Mrs. Ware. Beneficiaries, 22; Day Scholars, 21; total, 43. Boys' School, late teacher, Mr. Theo. Wulff, aided by pupils. Beneficiaries, 24; Day Scholars, 12; total, 36.

HOFFMAN INSTITUTE—Teacher, Rev. J. G. Auer. Scholars about 17.

CAVALLA RIVER STATIONS AND BOHLEN STATION—Reports not at hand.

WINDWARD STATIONS

SINOE, 90 miles above Cape Palmas, (Liberian)—No resident Missionary. School under the care of Mr. J. Monger, Catechist; and Mr. J. Neyle, teacher.

BASSA, 180 miles above Cape Palmas, (Liberian)—Rev. J. K. Wilcox, Missionary.

MONROVIA, 250 miles above Cape Palmas, (Liberian)—Rev. G. W. Gibson, Missionary.

CALDWELL (Liberian)—Rev. Alexander Crummell, Missionary.

CLAY ASHLAND (Liberian)—Rev. A. T. Russell, Missionary.

CROZIERVILLE (Liberian)—Rev. J. N. Blackledge, Missionary.

CONGO TOWN—Rev. N. T. Doldron, Missionary.

From most of these Stations the Committee have reports showing a good degree of active labor on the part of the Missionaries connected therewith. The publications of the Committee give details respecting their work which cannot be repeated here.

The want of necessary funds has stayed the progress of certain enterprises at some of these places, and among them is the building of the Church at Bassa Cove. Some progress has been made in this much needed work, but it is now delayed because the means are wanting for the accomplishment of the object.

The Rev. G. W. Gibson, in a letter dated February 2d, 1870, laid before the Foreign Committee very interesting and important facts, in relation to the region interior eighty or ninety miles east of Monrovia—the country of the Mandingoes.

Several weeks before the date of his letter, a company of men from Bopora, one of the Capital towns of the Mandingo Country, called on Mr. Gibson, having heard that he was one of those who had sent Arabic Testaments to their country. Mr. Gibson was invited to visit them and to establish a school. These and other facts were published in the last May number of the *Spirit of Missions*.

Mr. Gibson felt so well assured of the importance of accepting at once the proposal, that he dispatched a catechist with books and other necessities, with a view to investigation and entrance upon the work should the condition of things seem to warrant it; his expectations were answered, and he then appealed to the Foreign Committee to sanction the opening of a Station there and to make appropriation for it.

This communication was in due time, laid before the Committee; the action of Mr. Gibson was approved, and an appropriation of five hundred dollars made for the work thus commenced.

In a letter dated at Monrovia, Aug. 19, 1870, the Rev. Mr. Gibson writes: "I received intelligence from our Toto Coreh [or Totoquella] Station three days ago. The little school seems to be doing well; several of the pupils are now reading books—others spelling; Mr. Tucker is pleased with the field, and hopes to be useful to the people."

At the request of Bishop Payne, the following communication is laid before the Board :

Referring to the opening of the interior station among the Mandingoes, the Bishop says, "I rejoice that the Foreign Committee are disposed to enter the portion of the African field to which this teacher has been sent. Several years ago, on an outward voyage, I wrote from Grand Cape Mount, of the great advantages of that place as headquarters for a mission to the interesting Mohammedan populations lying to the north and northeast of that point. I now refer to the subject again with a view to a plan of operations, which I should be glad to have your Committee propose at the next meeting of the Board of Missions.

"Cape Mount, 40 miles northwest of Monrovia, in Mesurado Co., is a termination of one of those spurs of mountains passed by Anderson in his journey. It rises 1500 feet out of the ocean, an elevation as great as any of the mountains around Bohlen, and nearly as great as any between the coast and Mesurado. It is broad enough on the top, (which I visited) and of sufficiently gentle inclination to afford a beautiful and healthy site for a Mission Compound.

"At the base, besides a small Colonial township (Robertsport), is the interesting Vye tribe, who have invented and used a syllabic alphabet. They are the most intelligent and interesting people on the west coast, and are, at this moment, the subjects of Mohammedan missionary effort to which they are rapidly yielding.

"North and eastward, as far as we have any knowledge, the Mohammedan Mandingoes travel through or possess the country. You will see by referring to his map that Anderson was compelled to go to Bassa's Town, a short distance north of Cape Mount, before taking his departure interior. The reason, no doubt, was that *through that place from Cape Mount lies the great highway to the interior.*

"The Vyes, I know, from their intelligence, enterprise, and connection with the Mohammedans, have long maintained constant intercourse with these parties.

"I suggest then, that your Committee propose to the Board of Missions that,

1. "A new Missionary jurisdiction be established at Cape Mount, having special reference to the Mohammedan population lying around to the north and northeast of that place. The Missionary Bishop should be an Arabic scholar, and of such mature character and experience as to command the respect of the Mandingoes, and inaugurate at once an efficient educational establishment.

2. "That the Liberian Clergy and Churches, including those in Mesurado, Bassa and Sinoe Counties, organize a Diocese, if they desire to do so, and elect one of their own number as Bishop.

3. "That the Missionary jurisdiction at Cape Palmas and parts adjacent, hereafter include the Churches and Mission Stations in Maryland County, together with all native stations that have been formed or may hereafter be formed, east of the western boundary of Maryland County. Provided, that if S. Mark's Church, Cape Palmas, shall elect to join the Diocese of Monrovia (Liberia), it may do so.

"The advantages of this arrangement, I think, must commend themselves to the Board. It would leave the Liberian Clergy free (as indeed they have been, since the General Convention passed the Canon on the organization of Dioceses within a foreign Missionary jurisdiction) to organize a Diocese whenever they may be disposed to do so.

"It will retain the property and Mission stations at Cape Palmas and parts adjacent, under the control of the Foreign Committee and the great outlying Missionary field, north and east, to cherish the Missionary zeal of the Church.

"It would open at Cape Mount a new and most interesting field, which must enlist the sympathy and efforts of many not now specially interested in our African Missions.

"It would thus most effectually hasten the completion of the organization of three Dioceses, which the Church has wisely determined must precede the independence of our branch of the African Episcopal Church."

The Foreign Committee do not think it best now to offer any opinion respecting the merits of the important question thus presented. They regard it as one which should be carefully considered with a view to such action in the Board at the next meeting as may then be deemed best. That such careful consideration may be had the Committee would respectfully suggest a reference of the subject to a special Committee to consider and report at the meeting for 1871, which will be concurrent with the meeting of the General Convention.

CHINA.

In no other Mission has the lack of necessary funds been the occasion of so much discomfort and distress as in this Mission, and these have fallen, of necessity, in fullest measure upon the Missionary Bishop: this burden, added to the abundant cares and labors attendant upon his work, he has not endured without unfavorable effects upon his health.

The interests of the work in China have demanded the continuance of the interior station at Wu Chang, together with the full support of the growing stations in and around Shanghai. A certain outlay was absolutely required for the former, and to meet the emergency, no funds being to the credit of the Mission with its Treasurer, the Bishop has become personally responsible, that the needed work might proceed.

All this might have been saved, if the Committee had been able to pay back that which is due to China as a special fund, given in part for the very object mentioned—viz., that of an Interior Station, and in the disastrous times of our late civil war, used temporarily by Bishop Boone for the support of the general work, under a pressure of necessity which could not possibly, at that time, be otherwise met.

The Committee mention these facts, not wholly with a view to making a special appeal to the Church for the particular object above referred to, but as giving a single instance of the mortification and embarrassment which attend the work abroad. These meet the Committee at every turn; men stand ready now to go to China, and to Africa—their services are greatly needed—but the Committee cannot venture to appoint new Missionaries, when the Treasury is largely overdrawn, and the support of the work in its present limits is not furnished by the Church.

The Mission in China has been greatly blessed during the last year; at no period in its past history has it, on the whole, appeared stronger, or more promising of abundant returns to the labors of the Missionaries.

The Report of the Missionary Bishop, now to be laid before the Board, and the Report of the Rev. Mr. Nelson to the Foreign Committee, respecting the stations in and around Shanghai, which will also be submitted, fully bear out the statement just made, and at the same time render unnecessary the giving here of many particulars respecting the several stations, which must otherwise have appeared in this Report.

The Rev. Mr. Thomson, whose arrival, with his family, in the United States, was mentioned in the Report of 1869, is now making his preparations for returning to his work in Shanghai. During most of the time of his stay in this country, Mr. Thomson has voluntarily devoted himself to visiting parishes, addressing congregations and Sunday-schools in behalf of the Mission in China.

Miss Lydia M. Fay, after nearly twenty years of faithful service, returned to the United States, at the urgent advice of her physician. She arrived in New York on the 30th of May, with her health improved, and expects in due time to return to the Mission.

The public prints, about two months since, gave account of the massacre by Chinese

of Roman Catholic Sisters of Mercy and other foreigners at Tien Tsin, in the North of China. This event was very startling, and apprehension has been felt lest this should be followed by other outrages against foreigners, towards whom there seems to be great animosity, especially on the part of the ruling portion of the Chinese. This is a subject of comment in the Report of the Bishop and of the Rev. Mr. Nelson.

STATISTICS.

These will be found appended to the Report of the Missionary Bishop.

JAPAN.

The Committee have felt very deeply the importance of sending a Missionary and a Missionary Physician to Japan, in answer to the urgent and repeated calls of Bishop Williams. As our Church was the first Protestant Body which entered upon the work there, it is much to be regretted that those early efforts have not eventuated in the establishment before this time, of a fully organized Mission. As it is, the Bishop, who was one of the two Missionaries who first went there, is now alone, and his time is necessarily divided between such duty as he can perform in Japan, and his duty as Missionary Bishop to China.

All considerations conspire to urge the sending out of the two at least, for whom the Bishop calls, as soon as possible, and the Committee believe that a suitable Missionary, whose name is now before them, could be at once secured for this field, if the funds for his support were in hand.

The Committee, in answer to the Resolution of the Board, adopted at the meeting in October, 1869, have sought through the State Department at Washington, the kindly offices of the United States representative in Japan, to obtain a repeal of the edict which there exists against Christianity. A similar appeal was made by the Committee four or five years ago, at the instance of the Missionary Bishop. The State Department expressed, on both occasions, a commendable interest in the subject, and it has engaged the attention and efforts of the Ministers in Japan; hitherto however, without favorable result.

The Committee refer the Board for further particulars respecting this field to the Report of the Missionary Bishop.

HAITI.

The work of this Mission is now concentrated at the Capital, Port-au-Prince, and surrounding region. The Rev. Mr. Bauduy, finding no encouragement at Cape Haitien, has, under the direction of the Committee, removed to the above-named city, and will devote himself to Missionary work in certain quarters of the town, in co-operation with the Rev. Mr. Holly. The Rev. Mr. Alexandre continues his Mission in the mountain regions of Laoguane, beyond the city.

The whole mission was seriously disturbed by the civil war which recently prevailed in Haiti. Now, however, since quiet is restored, it is hoped that encouraging progress will be made.

The following statistics are gathered from the last report of the Rev. Mr. Holly, they relate simply to his own station: Families, 41; Baptisms, infants, 20; Communicants lost by removal, 20; lost by death, 4; admitted, 5; present number, 46; marriages, 8; burials, 47. Sunday School: Teachers, 6; scholars, 53. Primary Parish Schools: Teachers, 2; scholars, boys, 30; girls, 20; Total, 50.

In connection with this report Mr. Holly writes as follows: "The discouraging effect of the recent disastrous civil war in Haiti has been seriously felt in the large diminution of the spiritual force of the Parish, by the removal of a great number of communicants, mostly persons leaving here for the neighbouring islands of Jamaica and S. Thomas. But the war being now ended, more encouraging prospects are already

opening for the Church year now before us, which we hope by the blessing of God, to turn to profit, by increasing and renewing the spiritual vigor of our Parish life."

This brief statement of that which relates to the history of the work during the past year is respectfully submitted to the Board, with the earnest hope that they may find encouragement therein, and abundant occasion for thanksgiving to God for the unlimited opportunities which are thrown open to the Church, for spreading abroad a knowledge of the Gospel of JESUS CHRIST. May the day not be distant when the Church at large shall be thoroughly aroused, and pastors and people, with one heart and one mind, be bent upon the full discharge of their duty to this glorious cause.

* By order and in behalf of the Foreign Committee,

SAMUEL D. DENISON,

Secretary and General Agent.

NEW YORK, *October*, 1870.

MISCELLANY.

THE RETURN OF MISSIONARIES.—"The English government, as the result of long experience in India, have found it good policy, financially as well as every other way, to allow men in the civil service to return home after eight years, and spend two years in recruiting; after this they remain in India five years, and are allowed again to return, and during twenty years they are allowed to return three times, at the expiration of which they are released altogether, with a pension for the remainder of their lives.

"Something of the same sort, so far as returning home to recruit is concerned, is beginning to be felt to be a necessity by all Missionary Boards, who have for any considerable time had a force in these fields of labor. That Missionaries going to distant fields should be expected to make these fields of labor their *life work*, is proper. It costs the Society a large amount of money to send a man to a foreign field, pay his salary while he acquires the language, and pay a man for being constantly with him as his teacher. And it is but reasonable that men thus fitted for usefulness to the Church, at the expense of the Missionary Society, should devote their lives to its interests. But this by no means implies that there is any propriety in a man's remaining and dying in India, when by recruiting for a couple of years he might be efficient for another ten years to come, and so on from time to time. It is certainly much better to save a man's life who is already prepared for efficient service in the Missionary field, than to have him stay and die when he is just prepared to be most useful, and then take up a new man, and prepare him to be useful, and leave him in like manner to die. From what I have already seen, and I have carefully studied this question both among our own and other Missions, I know that the Missionaries are exceedingly averse to coming home to recruit as long as they can possibly get along where they are; and this unwillingness frequently leads them to remain so long that they can never

fully regain their health again, even by leaving their fields for a time. This state of things is a part of the order of God's providence, and may just as well be accepted as such first as last. It is a part of the Cross of CHRIST, as embodied in Missionary labor. Foreign Missionary work, at least so far as India and China are concerned, is particularly severe on American females; and all I have to say in regard to men, applies to them in all its force, with this additional fact, that they usually require to return and recruit their health two or three years sooner than men.

"Besides all that has been said on the debilitating effects of the climate, there are other reasons why our Missionaries should be allowed to come home occasionally. Without witnessing it, one cannot realize what a difference there is in the entire mental and moral atmosphere between a heathen and a Christian country.

"While one is bright, and cheerful, and hopeful, and warm, and enterprising, the other is dark, and dreary, and cold, and stagnant, and desponding. It revives the spirits, and gives new vigor and life to the whole man, to return and see how Christianity moves the world; to feel its warm sympathy, and breathe its heavenly atmosphere. They return to their work much more vigorous and buoyant, in soul and body, for a season of contact with Christian hearts and homes in their native Christian land.

"Let me urge the Church at home, when these Missionaries come among you to recruit failing health, receive them cheerfully to your hearts. For God's sake, don't add to their afflictions by implied censure of their course. If you had seen them weep, as I have done, in anguish, when the truth could no longer be concealed, that they must leave their work, I know you would rather soothe than further afflict them.—*Bishop Kingsley.*

A MOHAMMEDAN MISSIONARY UNIVERSITY.—The following, from a trustworthy source, shows the zeal of Moslems in making known Mohammed's fame, and it should incite us to greater efforts in proclaiming that Name which is above every name, that *only* Name-given under Heaven among men, whereby they can be saved.

"Mohammedanism is not dead yet! At the University in Cairo, all is life and vigour. An official in the name of ALLAH calls the attention of the faithful, as they pass along the crowded streets, to the Arabic studies conducted within. The Koran is the one book which all desire to read with fluency, and to understand. The place is considered as holy ground; consequently each student takes off his shoes, and sits with bare feet to listen to the Arabic teacher. Fanaticism will rise to a high pitch, as the teachers and chief preacher dilate upon the absurd dogmas of that Mohammed who takes the place in each heart which CHRIST alone should occupy.

"Every one who leaves this place is thenceforth expected in his own sphere to act the missionary. By all available means, including persecu-

tion and the sword, he is to make known Mohammed's fame, and secure adherence to his authority.

"Many of these men travel long distances, that they may help to proselytize the world. For this purpose they travel through the centre of Africa, and know well the districts which Livingstone has not yet reached. In company with the caravans, they journey over Arabia, Persia, Central Asia, India, Thibet, and Western China, everywhere resounding the praises of the name they count most dear, and their conquests to this day are advancing."

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from October 1st, 1870, to November 1st, 1870 :

ALBANY.			MICHIGAN.		
<i>Cooperstown</i> —Christ.....	15 00	15 00	<i>Detroit</i> —Rev. C. W. Fitch.....	2 00	2 00
CONNECTICUT.			NEW YORK.		
<i>Bethel</i> —St. Thomas'.....	6 00		<i>New York</i> —Calvary Chapel, five-cent collection.....	11 00	
<i>Hartford</i> —Ch. Good Shepherd, a member.....	30 00		" St. Ann's members.....	29 00	
<i>Marbledale</i> —St. Andrew's.....	17 50		" Am. Bible Soc'y, for salary of Rev. Mr. Schereschewsky.....	1300 00	
<i>Middletown</i> —Holy Trinity, for Greece.....	5 00		<i>Marlboro</i> —Rev. S. M. Akerly, for Cavalla Messenger...	1 00	
<i>North Haven</i> —St. John's.....	14 04		<i>West Farms</i> —Grace.....	36 73	1377 73
<i>Salisbury</i> —St. John's S. S.....	7 00		OHIO.		
<i>Waterbury</i> —St. John's.....	50 00		<i>Cincinnati</i> —Advent S. S.....	30 60	
<i>Watertown</i> —Miss H. F. B.....	1 00	130 54	<i>Gambier</i> —Harcourt Par.....	26 00	56 60
DELAWARE.			PENNSYLVANIA.		
<i>Dover</i> —Christ.....	5 00	5 00	<i>Philadelphia</i> —Advent, five-cent coll. for Africa..	30 00	
ILLINOIS.			" St. Mark's.....	14 50	
<i>Chicago</i> —St. Mark's, for Africa....	5 00		" Mrs. J. H. Thomas, for China..	5 00	
" E. H. G.....	2 00	7 00	" Mrs. Whitechurch.....	1 50	
INDIANA.			<i>Pottsville</i> —Trinity.....	90 07	141 07
<i>Indiana</i> —L. C.....	25	25	VIRGINIA.		
LONG ISLAND.			<i>Charlestown</i> —Zion's, for ed. of a boy in Training-School, China.....	8 75	
<i>Brooklyn</i> —St. Ann's, Mrs. Peet, semi-ann. paym't for ed. of a boy in Af....	15 00		<i>Orange, C. H.</i> —St. Thomas'.....	23 45	32 20
<i>Huntington</i> —St. John's.....	16 60		WESTERN NEW YORK.		
<i>Manhasset</i> —Christ, Mrs. Hewlett..	5 00	36 60	<i>Geneva</i> —Prof. H. L. Smith, for Cavalla Messenger....	1 00	
MARYLAND.			<i>Ithaca</i> —S. B. Turner, for Miss'y to Japan.....	1 00	
<i>Baltimore</i> —Special for Greece, per Rev. Dr. Leeds.	93 00	93 00	<i>Le Roy</i> —St. Mark's Miss'y Boxes	3 04	
MASSACHUSETTS.			<i>Rochester</i> —St. Mark's School.....	3 00	8 04
<i>Dedham</i> —St. Paul's.....	5 00		WISCONSIN.		
<i>Longwood</i> —Our Saviour.....	50 00		<i>Milwaukee</i> —St. James'.....	10 26	10 26
<i>Taunton</i> —Mrs. S. L. Crocker.....	50 00	105 00	Total.....	\$2,020 22	

Commission

OF

Home Missions to Colored People.

DECEMBER, 1870.

SPECIAL NOTICE.

THE Deliberations of the Board of Missions touching the work of our Commission, found their expression in the following Resolutions, adopted not only unanimously, but most heartily. We commend them to the earnest consideration of every Churchman, and beg their co-operation in carrying them out vigorously and successfully:

“*Resolved*, That the Commission of Home Missions to Colored People deserves the continued, increased, and cordial support of the Church in the prosecution of a work, the importance of which is daily becoming *more manifest*.

“*Resolved*, That in view of the immediate demand of this work, not less than FIFTY THOUSAND dollars should be placed at the disposal of the Commission in the course of the present year.”

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from October 1st, 1870, to November 1st, 1870:

MASSACHUSETTS.		WESTERN NEW YORK.	
Charlestown—St. John's Church...	24 00	Niagara Falls.....	19 11 19 11
Longwood—A. Lawrence, Esq....	50 00	PENNSYLVANIA.	
Andover—Christ Church.....	22 09 96 09	Morristown—St. John's Church...	42 59
CONNECTICUT.		Philadelphia—St. Mark's Church.	143 50 186 09
Bethel—St. Thomas' Church.....	6 00	MARYLAND.	
New Haven—Miss F. H. Butler, Canfield Orphan Asylum.....	10 00	Baltimore—A Friend.....	1 50 1 50
Hartford—Christ Church, for Miss Hesketh.....	100 00	MICHIGAN.	
Watertown—Miss F. H. B.....	1 00 117 00	Ypsilanti—St. Luke's Church, five- cent collection.....	15 50
NEW YORK.		Detroit—Fort Wayne, through Rev. Dr. Fitch.....	2 00
Watertown—Trinity Church, Con- tribution of David Nichols, Esq.....	75 35	" Sigma.....	10 00 27 50
Harlem—St. Andrew's Church....	46 50	ILLINOIS.	
Albion—P. A. F.....	4 00 125 85	Chicago—St. Mark's Church.....	5 00 5 00
DIOCESE OF ALBANY.		WISCONSIN.	
Cooperstown—Christ Church.....	15 00 15 00	Milwaukee—St. Paul's Church....	31 52 31 52
LONG ISLAND.		KENTUCKY.	
Brooklyn—St. Anne's Church....	158 00 158 00	Louisville—A member of Christ Church.....	5 00 5 00
		Total.....	\$787 66

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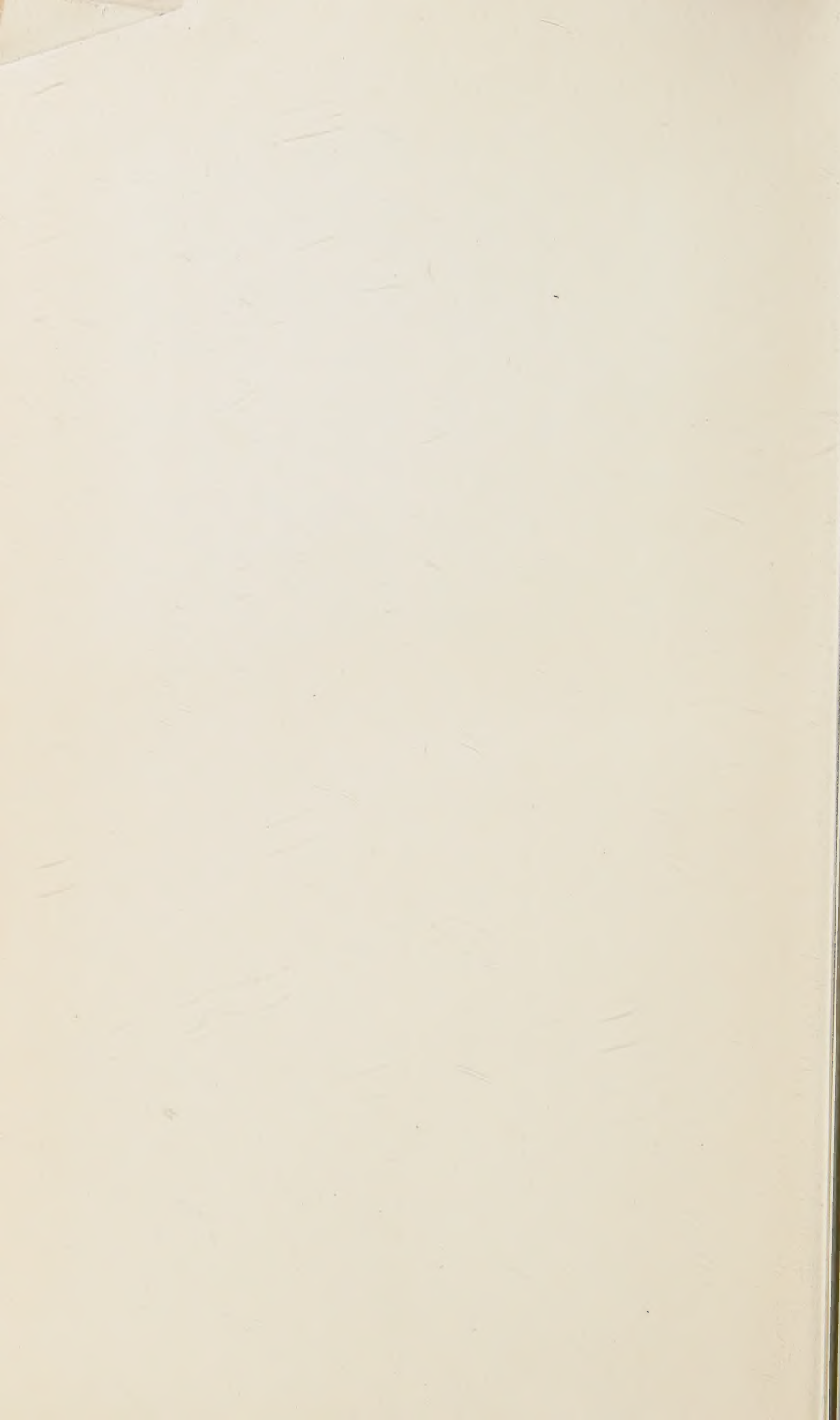
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